Dec.3-8, 1970

HUNDRED FLOWERS

volume 1 number 30 A NORTH COUNTRY WEEKLY Thursday December 3rd, 1970

STILL TWO BITS 25¢

LET A HUNDRED FLOWERS BLOSSOM—LET A HUNDRED SCHOOLS OF THOUGHT CONTEND

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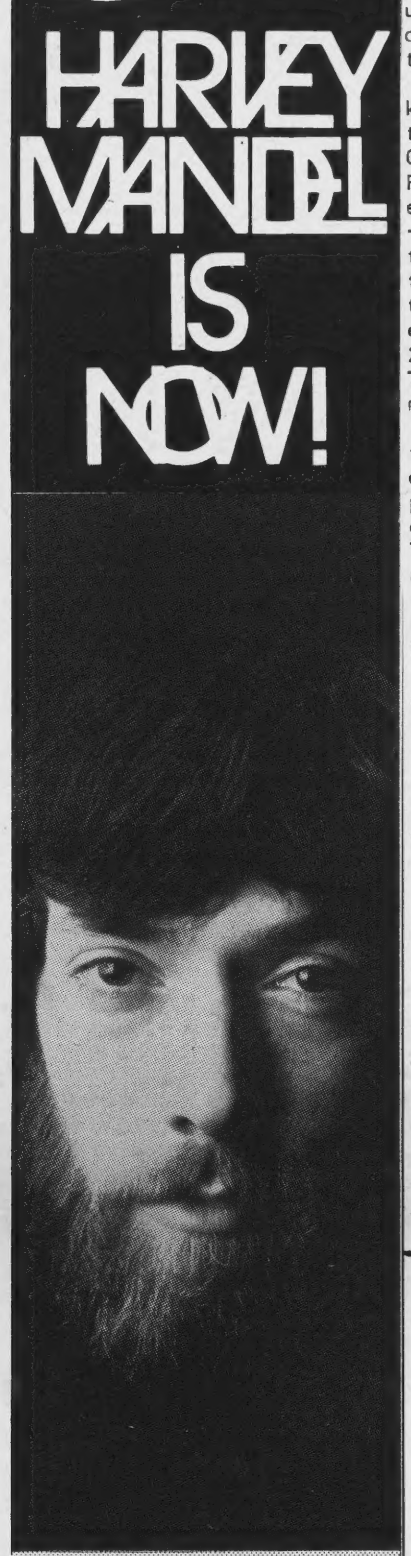

Harvey Mandel's guitar powered the creative energy of three of America's finest groups; 'Charlie Musselwhite', 'Canned heat' and John Mayall.

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From Out of The Night...

'TUPAMAROS!'

One more time the revolutionary comrades of South America have pushed their own struggle to new levels while giving white radicals of Amerika much to ponder. On Friday the 13th of this month, four women and five men, armed Tupamaros of Uruguay, pulled the biggest bank robbery in history, ripping off $6 million (count' em) worth of gems and $48,000 in cash from the National Bank of the Republic in Montevideo.

To heighten the deftness and discipline of this already legendary movement, they picked a target situated between a police station on one side and a government information service on the other.

The night before the Tupes had kidnapped three bank officials-- the assistant manager, Jose Ramon Gurion, 48; bank treasurer Angel Rudolfo Lopez, 52; and another employee, Julio Martin Picum, 44 -- in separate abductions. Taken to the bank Friday night, the three persuaded the night watchmen to open the doors. Inside, bank employee Daniel Camilo Guinovart, 23, a probable accomplice of the Tupamaros, also urged the watchmen to open up.

Once inside, the Tupamaros tied up the guards and the bank officials and spent three and a half peaceful hours carefully selecting only the most valuable jewels. Their night's work done, the Tupamaros split-- Guinovart accompanied them "Apparently willingly," according to the New York Daily News.

In the midst of individualist actions, macho bull-shit talk, and pig-insinuated" plots," it becomes imperative for all of us to consider the politics and reasoning behind such actions. The October issue of Ramparts carried an interview with members of several armed revolutionary groups in Brazil, freed through such kidnappings as that of the W. German Ambassador to Brazil

which sent 44 freedom fighters to Algiers. Ladislaw Dobor, a leader of the Popular Revolutionary Vanguard (UPR) spoke of the nature of the actions developed throughout the Southern Hemisphere.

How do you choose your actions?

Dobor: We try to pick actions which speak for themselves. We have attacked supermarkets- especially American supermarkets- and distributed the food, inviting the people from the favelas(slums) to help themselves, and they do, or we seize a truck with American canned food, such as Armour orSwift, take it to a slum, leave it there and write on it the American slogan, "What is good for America is good for Brazil?" ....We follow one basic rule: We do not use violence that is not understood by the people. If the people don't understand it, the government can use it against us. This is why we must be gradual...

It is very wrong to imagine that we are highly trained agents, able to do things very skillfully. It's not like that. We are simply people who are very determined in what we do, that is why the police and army are afraid of us.

Do you use bombs?

Dobor: No. We do not use forms of violence that can be twisted by the governament. If the people heard that we use bombs, the government would do exactly what the U.S. does in Vietnam, and what the French did here in Algeria. They would put a few bombs in a movie-house on a Saturday afternoon, when it is full of children. And then we would have the entire population running after us in the streets.

What is the meaning of the bank robberies? (They have pulled a $2.4 million cash rip-off)

Dobor: We try to show the people that the big capitalists are robbers and that the government uses the army against the workers to stop strikes, even killing people. This helps the capitalists get more money. We go to get the money where they put it: in the banks. Tactically, we always characterize the bank actions as "getting the money back", and we do get a lot of it back.

Read closely, brothers and sisters, and think about it. Get it together and bring some southern energy to the North Country.

HUNDRED FLOWERS

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HUNDRED FLOWERS has found a temporary permanent office at the new Riverside Cafe, 1900-Riverside Ave. West-Bank Amerika. We could use all kinds of help in publishing. Stop by anytime on Sunday's, Mondays or Tuesdays. If the Cafe is closed knock loud or come around to the back door. Other days call us at 721-4556. Anyone can help.

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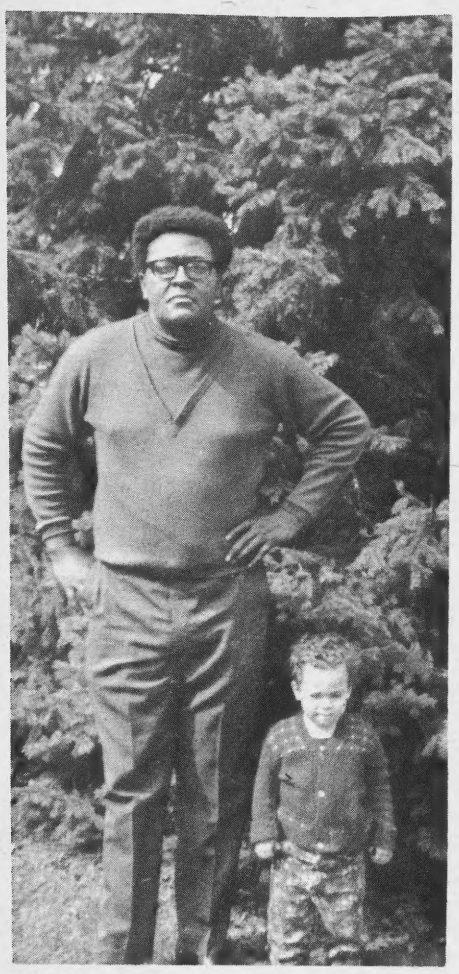


MOE BURTON AND THE Revolutionary Peoples Community Information Center

Political repression is blatant in the black community of Minneapolis. There have always been cases of police misuse of legal authority.

Recently, Kenneth Burton organized a community center in South Minneapolis, at 414 E. 38th street. This center, along with the sale of the Black Panther Party newspaper, prompted the police to harass this man and the organization, of which he was deputy chairman.

It was November 4 that staff put up a sign at the storefront address reading "Kathleen Cleaver Community Information Center." The name has been changed to "Revolutionary Peoples Community Information Center is not officially alligned with the Panther Party.

Community workers noticed that pig patrols were unusually heavy the evening of the 4th. At about 11 the next morning Burton arrived at his doorstep to find no one home. He had forgotten his key, so he boosted houseguest Chase Harris through the window.

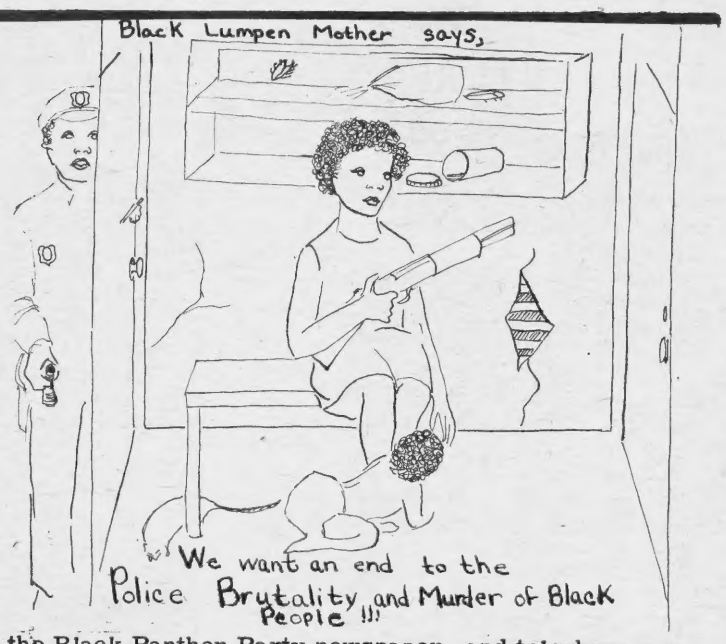
Within minutes a Negro pig was at the door. Harris opened it to find a loaded gun pointed at his gut. The pig told him to get out of the way or be blasted out of the way. Without a warrant, the policeman searched the house, opening drawers and cabinets.

He left the house with property belonging to a friend of Burton's, which happened to be pistols.

This is the kind of behavior black people have come to expect of those who "serve and protect"--on the pretext of investigating a robbery they illegally entered Burton's home and stole,

About 4 that afternoon the FBI and Minneapolis police returned with a warrant. Mrs. Burton and the couple's two children watched as about 20 law enforcement officers invaded their home. First, they rushed through the home, apparently looking for Kenneth. They then ransacked drawers, files, cupboards, laundry--every cranny of the dwelling..

Lieutenant Kruger copied down receipts for sales of



the Black Panther Party newspaper, and telephone numbers from Ken's address book. They also perused the revolutionary literature in the house. Both the FBI and pig Kruger badgered Mrs. Burton with questions about her husband's work.

It is impossible to tell how much property was stolen in the hour that pigs were walking in and out of the residence. The Burtons are certain, however, that rifles and shotguns (belonging to Mrs. Burton) and the pistols taken in the morning (and later returned) are no longer there.

Two weeks later Ken visited his parole officer, Mr. Haverman, who told him that the police department was putting pressure on the Corrections department to declare Ken in violation of parole.

He added that they'd have no trouble doing so, since Ken hadn't paid two of the monthly visits he's supposed to make to the office.

Burton asked that he be notified if he was declared in violation so that he could turn himself in. He knew that the police could, and might, beat shoot or kill him in the process of "apprehending" him. About 11 one night he noticed that hogs had surrounded his house. They arrested him and took him to jail. Fortunately, several carfuls of community members escorted the police downtown to insure Ken's safety.

Kenneth Maurice Burton is paying the price of daring to be a human being and demanding freedom. Parties (individual, political or cultural) interested in supporting his cause can give to the Kenneth Burton Defense Fund, 414 East 38th street. Money is needed to pay lawyers' fees.

Fred Hampton said that you can jail a revolutionary but you can't jail the revolution.

Kenneth Burton, the deputy-chairman of the Revolutionary Peoples Community Information Center, is in prison, but the center will open to serve the people.

In the next week the Center plans to open a Free Breakfast for Children Program. The Center staff knows that there are many homes in the community where mothers depend on starvation ADC checks, where fathers depend on low pay jobs or unemployment compensation to feed their children.

In the past many people have been driven to illegally taking what they need to meet their families needs and have risked their freedom to bring food into the house and pay the rent.

The Center would like to help bring to children's mouths the food denied them by the greed of businessmen.

After Christmas the Center will begin a legal aid class one night a week. Many people off the block are not aware of their constitutional rights. The black and poor have not had representation in the legislature which makes laws. When police come into the community and make arrests, it is like an occupying army of a foreign power imposing martial law on the people.

We can't expect sympathy from the pigs; neither can we expect them to follow the rules of their own game. But we can and should point out the cheating that constantly occurrs.

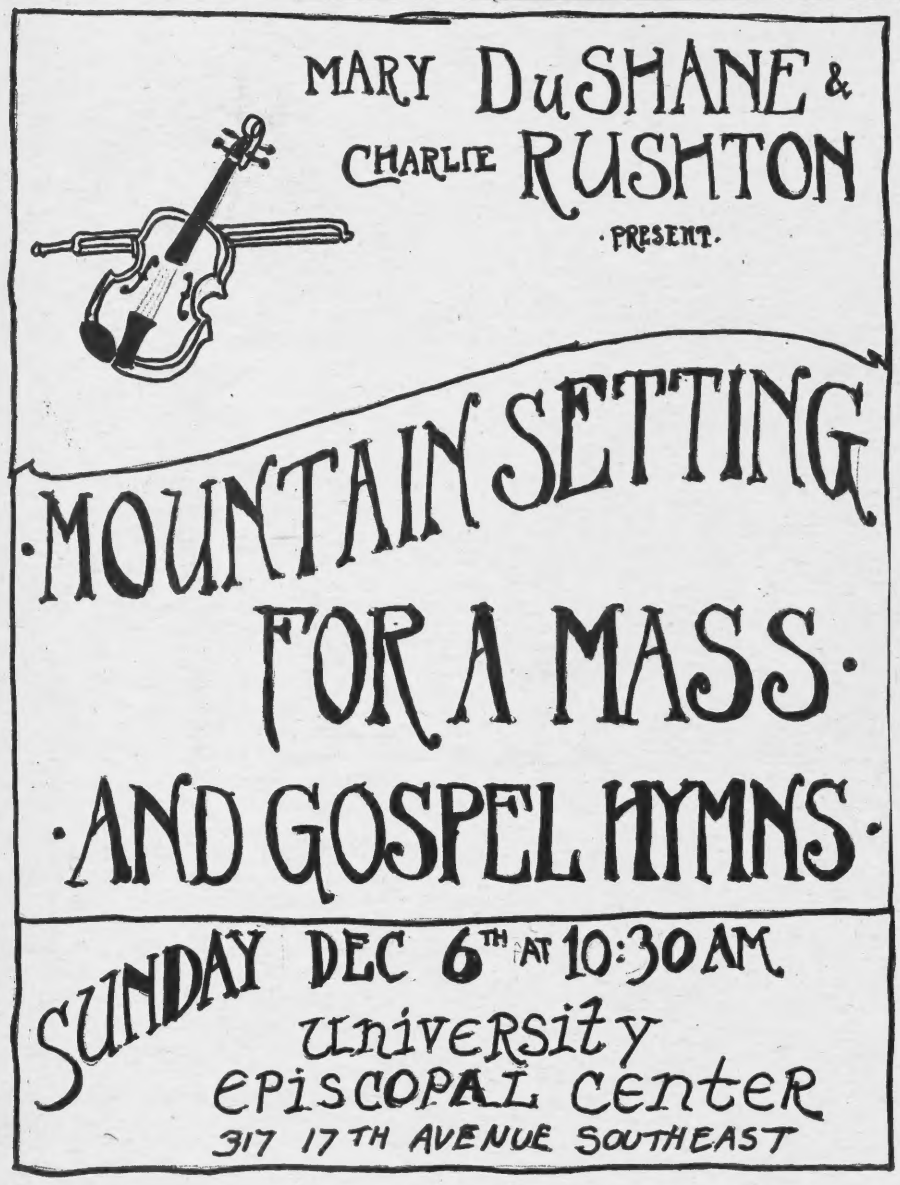
The Center is interested in names and addresses of relatives and friends of those in Stillwater Prison. There will be free peoples car pools making the trip to Stillwater once a month.

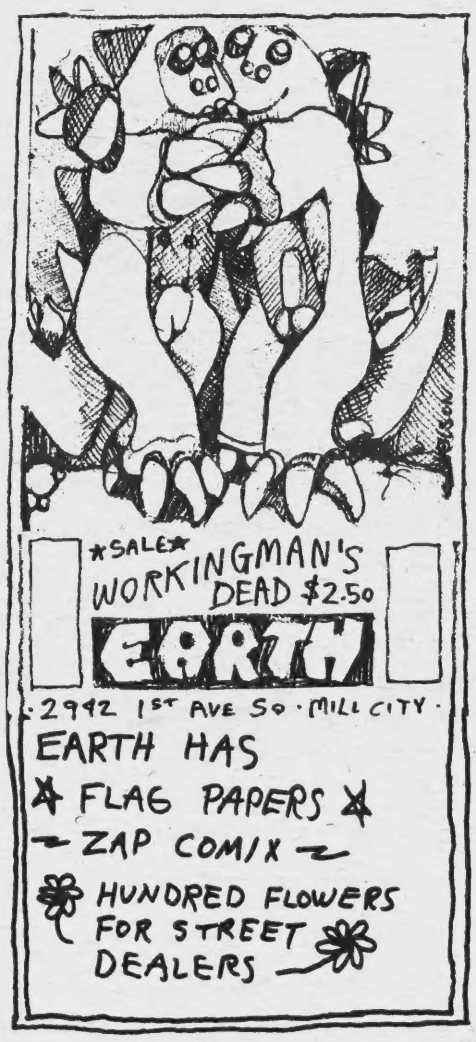
We recognize that the prisons are not intended to rehabilitate, but to break the spirit of those incarcerated men and women. The prison system wants to insure that when the jailbirds are let out of the coop, they are too apathetic to demand that their needs---peace, land, bread, housing, education and JUSTICE---are met.

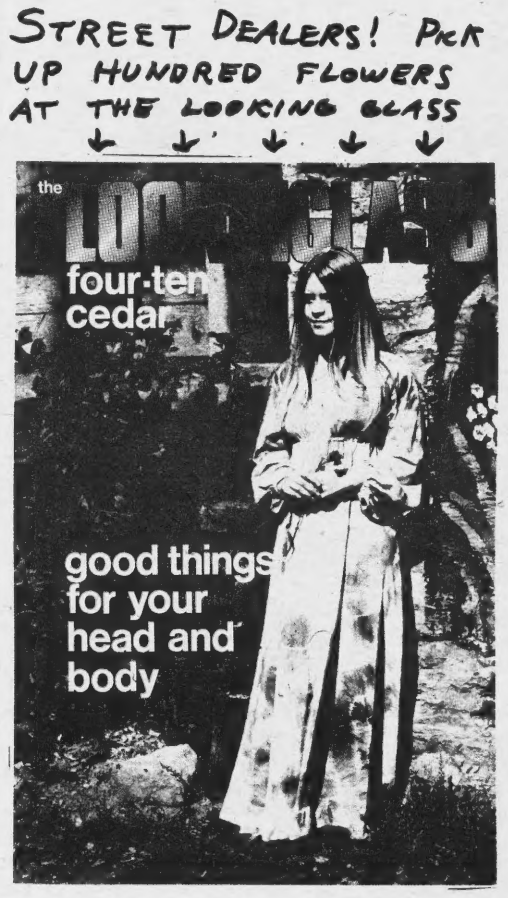
It means a lot to a person in maximum security in Stillwater to hear from brothers and sisters in minimum security here in Minneapolis. All of us are imprisoned as long as we accept this dehumanizing system of oppression.

Long range plans for the Center include free medical care, first aid classes, a liberation school for the young and political education for the grownups.

If you would like to lend your support with money or work please write us at 414 East 38th street. A community worker will contact you.
POWER TO THE PEOPLE.
SEIZE THE TIME.







TRIALS AND TRIBULATIONS

A mistrial was granted to three of the Minnesota 8, Brad Beneke, Don olson, Pete simmons, when some relatives and friends of the defendants overheard 5 women jurors talking in the cafeteria duing the noon recess on the second day of the trial.

Mrs. Arnold Beneke, Brad's mother and four other women overheard the jurors say such things as; it was "a waste of taxpayers money" and "clear that the government had proven its case". She handed pieces of paper to the other women and told them to write what they observed in their own handwriting.

They heard the jurors say that, they (defnedants) were part of a radical minority", "they could put their time to better use like other teenagers", "they had hair down to here (indicating the shoulders) "it's a waste of taxpayers money" and "they were giving them a fair trial unlike other countries where they'd probably just disappear."

Ken Tilsen, attorney for one defendant, Pete Simmons, wanted to put the witnesses on the stand to testify under oath to what they had heard. However, Judge Devitt decided totalk to the jurors one at a time.

Mrs. Jean Buckingham was the only juror to admit that "it was probably discussed". She said when she heard some of the people talking she cautioned them not to talk about it. She was also the only one that might have been affected by the conversation and"didn't know if it would impair he fairness".

After the jurors were out of the courtroom the lawyers and judge discussed probable misconduct of the jurors at the bench. Ken Tilsen said that the court had no choicebut to grant a mistrial.

The chief persecutor in the case, Renner, was disturbed by the matter. He said, "I can't believe they all were lying." His lackey Thor Anderson thought that they should replace Mrs. Buckingham with one ofthe alternates and go on with the trial.

Brad Beneke, pro se defnedant (defending himself) said, "The court should be concerned with a fair trial and should put the witnesses on the stand." Ken Tilsen responded that he had only read the notes that they had written and the witnesses themselves could better testify as to who said what.

Devitt then said, "They didn't get it from outsiders. They were expressing their own thoughts. I don't suppose technically there is anything wrong with that. They were expressing themselves prematurely I wonder if it isn't more sensible to pack up and start over. Are you gentlemen (prosecution) prejudiced if I grant a mistrial". He then discussed the possibility of sequestering the jury (locking them up so no one can talk to them) at the next trial, which doesn't really seem to solve the problem since they talked among themselves.

Ken Tilsen said that the problem must be resolved in the jury selection at the start of the next trial.

Lenny Bruce said, "The only justice in the halls of justice is in the halls." The judical system does not offer an answer so let's move to put pig nation on trial here in the streets of Amerika. We must move to new levels in the struggle.
POWER TO THE PEOPLE
FREE ALL POLITICAL PRISONERS

RED BARN

The charges against 9 of 19 defendants were dropped after the government had failed to prove its bust on May 7 in front of the Oak Street Red Barn. The judge said the governement entered no evidence (identification) had been given to provide the jury with the basis of finding the defendants guilty or not guilty.

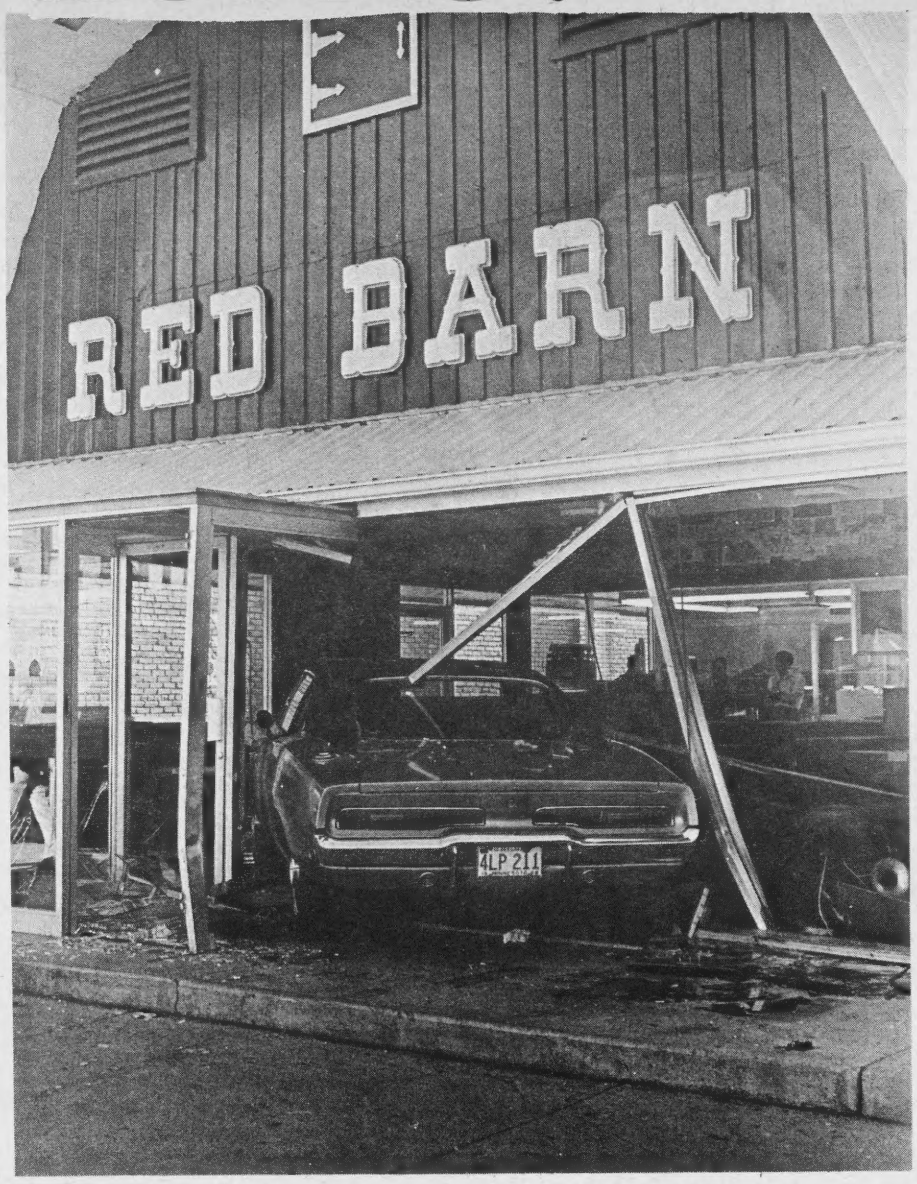
Some mixup apparently happened within the police department since the prosecution was unable to prove its case against 9 defendants. The prosecution was forced to rest its case with a load of contradictions and dismissal of charges against 9 defendants.

Tuesday, December 1,'s session in court saw the remaining ten people still on trial. Following are some brief notes on the cases Tuesday.

LINDA HIPP(defendant). was told at the Oak St. Red Barn Demo that some freinds of hers had been busted and hurt in the process. She was concerned about her freinds and began to hassle the cops for info about her freinds. They did not tell her anything so she asked to be arrested, was put in a bus, driven to a squad car, then driven in the squad car near to the courthouse. The cops let her out of the squad car near the railroad tracks by the courthouse -- released. She started walking and saw the paddy wagon enter the courthouse, and followed it to the courthouse garage. She was still concerned about her freinds and wanted to find out what was happening. She managed to get on the jail elevator where she was arrested and charged with unlawful assembly at Red Barn.

CRAIG STEMPH (defendant). Was involved in strike and heard about demo, so went down to the Red Barn for about 10-15 minutes durring which he was talking to a Red Barn employee, along with his girlfriend.

The cops announced they would bust anyone who did not leave immediately. Craig and his girlfreind split in diff directions. The cops grabbed the girl, but were told to let her go by the Barn employee, so they did. Craig had started running but was also grabbed and busted for not leaving the area.



Wood Foster, head defense counsel, stated that no crimes had been commited when he made his opening remarks to the jury. He said most defendants would testify and point out the contradictions in the governments case. He said three defendants, George Bloom, Richard Enga and Ann Schendel were arrested in a 'comedy of errors'. They had been trying to get someone released when they were arrested.

He said Mark Pearson was on his way home when he was arrested and that he wasn't a member of the group that picketed Red Barn. Linda Hipp, another defendant, was not arrested until she went to the police station and said that she wanted to be with her friends and that she thought there was a moral issued involved with the arrests.

The defenses first witness, Terry Parczyk, testified that the officer who identified him first was not his arresting officer. He said the officer who testified that morning was the one who had arrested him. He stated that his wife Patty was not arrested until she said, "I want to be arrested. I want to see what your jail is like." He said he was part of the picket when he went to the police station when he saw a wagon pull into the parking lot. He saw the officers take batons and helmets out of the wagon. He testified that he observed them line up and march to Oak Street Red Barn. He said that he tried to block the cameras because, "I am very supicious of people taking films that they can keep and edit." He also testified that he thought the presence of police were an infringement of his rights.

Three of the arresting officers identified some of the defendants from photographs taken at the time of the arrests. However, none of the officers could positively identify the defendants in the courtroom at the time.

Wood Foster, public defender, (one of six lawyers working on the case) objected to the photographs on the grounds that it was not the best evidence. He pointed out that the officers couldn't pick out the defendants from the 28 defendants and spectators in the courtroom. However, the judge allowed the photos into evidence.

The morning session was highlighted by the appearance of Robert Lafferty, vice president and general manager for Twin Cities Red Barn. Contradicting most previous testimony he said that his first meeting of the day with Mpls. Police Dept. Deputy Chief Wilson was at the S.E. precinctnear the U. of M. campus. He estimated that]50 people were assembled outside the Red Barn. Wilson had said 20.

Two of Lafferty's lackeys testfied to what happened on that eventful day. Ernest Freyberger, Red Barn supervisor, testified that between]50 and 200 people invaded the lobby and said they would not leave until they closed down the

PAGE FOR

LAST MINUTE NOTE: DEVITT HAS SEQUESTERED THE JURY. THIS MEANS THEY ARE KEPT ISOLATED FROM THE OUTSIDE WORLD. RENNER (THE PROSECUTION) OBJECTED. BUT BECAUSE OF HIS LAST "JUSTICE" ABORTION (MISTRIAL) DEVITT OVERULED, AND SO NOW THE JURY IS STUCK WITH ITSELF FOR AWHILE. nuk kuk.

MINNESOTA 8

The trial of three of the Minnesota 8 resumed this week after a mistrial because of jury misconduct.

MINNESOTA 8 TRIAL
TUESDAY, Dec. 1 1970

Prosecuting attorney Renner called Ben R. Patti jr., F.B.I. agent for four years, as the 1st witness. His whole testimony is much more polished than at the previous aborted trial. Patti testified as to how he hid and waited for the defendants to enter the Selective Service offices from 9-12:midnight. After he was allowed to tell his story, Ken Tilsen, defense attorney for the *8* cross examined. Patti said he didn't know the defendants at the time of the arrest; however, shortly after the arrest he filed an affidavit (to which he swore under oath). The last paragaraph says: defendants were personally known to have been actively opposed to the war, draft; took active parts in demo's and other mean's of protest and descent. He then said he did not know personally but got his info from F.B.I. files. Tilsen asked Patti to bring the files into court since Patti could not recall the particulars. Patti said he couldn't without consent of the Attorney General. Tilsen then asked Devitt to have Patti appear before the attorney general to aquire the files. Devitt said he would discuss it outside the prescence of the jury. Ken Tilsen also brought out through cross examination that the defendants had no weapons, explosives, and put up no resistance. The F.B.I. had guns.

Renner's questions to Patti investigated how a hammer can be used to pull out nails,

and also to break a lock on say a file cabinet, a screw driver can be used to unscrew a screw and also to punch a lock off. (the 8 were found with an assortment oftools.)

At this point Brad Beneke's turn to cross examine came up so he proceeded on the same line of thought to ask Patti if technology also did not have "dual uses". The advanced technology of the U.S., Brad questioned, could be used to feed and clothe the entire world rather than maintain a war. Renner objected. Devitt sustained.

Before the jury panel was called in the defense renewed the motions they made at the last trial. Ken Tilsen, attorney for one defendant, Pete Simmons, renewed his motions for disovery to find out if one of the Minnesota 8 is an informat and for the identity of the informat if other than the 8. He also restated the motion that questions the number of marshals present in the courtroom and prejudices the jury by the amount of armed guards in court. He asked to call U.S. Marshal, Harry Bergland, to the stand to testify about building security. Needless to say Devitt denied all three motions.

Ken also made a request to ask questions of prospective jurors to find out if any of them had prejudices that would not be detected by the general questioning of jurors by the judge. He told the court that the jurors in the aborted trial were prejudice prior to the trial. As evidence he sited approximately 150 news articles that appeared in Mpls, St. Paul and Winona newspapers. He entered 150 separate news stories as evidence. He also sited about 20 of 50 cases that dealt with pretrial publicity, however, Devitt denied the motion.

U.S. District Attorney, Robert Renner responding to Ken's motion said the jury talked to soon. He told the court that the jury was impressed by the governments case.

He moved for sequestering of the jury with the presence of a Marshal to insure that the jury didn't discuss the case before deliberation. He said the marshal would stop the possibility of outside inffluence on the jury.

Ken stated that the jurors had not discussed the evidence but rather made prejudical remarks such as "hair down to here" and remarks about communism, Russia and protesters. He told the court that the worst thing for the defendants would be to sequester the jury.

Brad Beneke, defending himself, then renewed 4 motions that he presented in the aborted trial. He moved to have Devitt to remove himself from the trial because of prejudice based on the fact that Devitt sentenced Brad to ten days for contempt of court in the trial of Brian Wells, convicted of destruction of government property. He moved for a continuance until the war in S.E. asia is over or until the hostilities in the community have changed. In his third motion he asked Devitt to dismiss the charges because of the unconstitutionality of the Selective Service Law. He moved for dismissal because the defendants rights were denied under the 9th amendment. He said that the Selective Service System doesn't allow an individual to have a free state of mind.

Brad then entered a new motion that dealt with the political questions in the case. He said that the courts didn't have the power to deal with political questions that relavent to this case. He sited previous decisions that stated that political questions can only be dealt with by the legislature. However, Devitt denied all the motions.

Don Olson, also defending himself, moved for dismissal of the charges because the Selective Service Law was unconstitutional according to the 13 th amendment which prohibits involuntary servitude and slavery. Devitt denied the motion.

Devitt then called about 100 prospective jurors in to fill up the entire courtroom, since not even the family of the defendants were allowed into the courtroom. The judge then proceeded to question the jurors himself allowing about 2 minutes and 20 seconds of questions per juror. He dismissed one juror because he had heard of the case and formed a conclusion. The juror, a christian brother, was a good friend of K. Basil O'Leary of the Milwaukee 14 and David Darst, (just recently killed in an auto accident) one of the Catonsville 9. Both groups removed draft files and destroyed them with homemade naplam. A jury of 8 men and 4 women was selected.

The possibility of the Minnesota 8 getting a fair trial in this country is impossible because of the political nature of their alleged criminal acts. Anyone on trial for a political bust is supposedly granted a trial by a jury of their 'peers', however, most of those that make up a prospective jury panel are over age 40. The younger jurors and anyone in the academic field are struck by the prosecution when the jury of 12 is finally selected.

The prospective jurors are selected from registered voters and voters in counties where they don't register. Their social, historical and cultural background is completely different from the young political activists on trial. Their social values are derived from the existing status quo of this decaying society. They depend on that status quo for their security and find it impossible to give up that security in order to stop the injustices of the present system. They would rather allow the atrocities to continue rather than step outside the bounds of their present middle class security. Because of their dependancy on the present system, it is impossible for any political activist to get a fair and impartial trial in this country.

Another problem in federal court is that the judge, in 51 of 85 U.S. districts, asks the questions of prospective jurors. Judge Devitt explains in his book on federal jury selection, that this is done because a judge is more likely to ask a better quality of questions and for simple expediency. By asking the questions the judge eliminates any possible political questions that would expose what the prospective jurors really think. However, the prospective jurors pass through questions without expressing their feelings but merely answer 'yes' or 'no' to a few superficial questions.

Devitt, by conducting the questioning of prospective jurors by himself is more interested in expediency than in justice. The government wants to push these cases through so fast the public will not be aware of the issues. They can't afford to let people know the truth in the cases, so for the sake of self-preservation the government expels them fast as possible.

Devitt is railroading the Minnesota 8 without even a pretext of a fair trial. He allowed the defense only two weeks in order to prepare for an extremely complex case. The defense wanted to present extensive pretrial motions dealing with electronic surviellance and Devitt has denied all defense motions except for the motion for mistrial which he couldn't possibly get around.

The way Devitt handles the Minnesota 8 trial enables the government to suppress any dissent that is a threat to the existing power structure. The courts are there only to preserve the status quo and to protect the elite ruling class. Justice does not exist, for the poor and exploited in capitalistic corporate Amerika.

If the Amerikan people are going to be a free people they are going to have to throw off this yoke of oppression and begin to move in such a manner as to smash the sacred courts. People must have the right to a fair and impartial trial by their 'peers'.

FREE ALL POLITICAL PRISONERS
ALL POWER TO THE PEOPLE

ROCK TRIAL

A Macalester College student, David M. Johnson, the last to be tried of the seven people busted at the Three Dog Night concert at the Minneapolis Auditorium last July 19th, was aquitted last week. He was charged with "unlawful assembly" and "obstructing a sidewalk".

The Minneapolis Tactical Squad was there because a crowd outside the Auditorium tried to force its way into the concert. The Tactical Squad had been itching to bust heads since they had been called out to quell a rally to lower the bail of the Minnesota 8, a few days before. The Tact Squad have had many dry runs in Mpls. in the past, and had just gotten a taste of the action at the rally.

Johnson testified that he and a friend went to the Auditorium to hear the last part of the concert but arrived just as the people were leaving. The arresting officer, David Mack, told them to leave, but they became caught up in the crowd. He told the court that Mack hit him in the back with a nightstick and another officer hit him on the shoulder and threw him into a parking meter.

He said that six or seven police officers beat him after the arrest and Mack "repeatedly hit me on my right knee". He said he went to North Memorial Hospital for treatment the following morning. He said that the police were swinging freely and carelessly at the crowd. Jack Miller, a Tribune reporter, testified that the police had lost control of themselves.

In ruling on the matter, Judge Hanson said, "there has been testimony by the defendant identifying a particular member of the police force as having struck the defendant while he was under arrest.

In the court's opinion, this would constitute probable cause for a charge of assault. I will refer that to you, Mr. Spencer, to handle as you see fit."

Fred Spencer, the prosecuting attorney, said he would procede if Johnson registered a complaint; but the judge said that the city attorney should initiate the investigation.

Red Barn. He didn't take any action until Pig Lafferty arrived at about 3:30 and asked the people to move outside the building. Mr. Freyberger said that the crowd dwindled to 15 to 20 people who carried signs in a circle while singing and chanting. He estimated the crowd to be around 1500 when the police began to clear the area.

Russell Swanson, Lafferty's number 2 lackey, said that after the people had been cleared out of the building he proceeded to lock the side doors. However, when he went to lock the front door some women stole the keys from him and tossed them into the crowd.

Inspector Edwin Schonnesen, head of the Mpls. Tactical Squad, took the stand to testify about the troops he had charge of that day. He stated that the crowd had grown to several hundred when the Deputy Chief declared the demonstration an unlawful assembly. After the troops had attempted to clear the street he said, they were bombarded woth marshmellows, some of which the officers caught and ate.

During cross-examination Wood Foster asked, "Inspector Schonnesen were you aware of the fact that none of the officers were wearing their badges on that day?"

He responded, "I don't recall."

Mr. Foster continued, "Do you recall giving the order to take their badges off?"

Schonnesen answered, "I may have. Yes, I have done it in on=other occassions."

Mr. Foster responded, "What is h the purpose of that?"

Schonnesen said, "Idnetification harrassment of individual officers' families."

After a brief opening statement the prosecuting attorney Louis Bloom called Deputy Chief Wilson to testify to what his role in the demonstration had been. He outlined the background of the D.A.'s case. He also contradicted Lafferty's testimony, stating that they met in the City Courthouse. He sent two men to the scene but they reported that everything was quiet. The police were not called to scene until later when a larger number had gathered.

After arriving on the scene, he said he tried to talk to demonstrators but they didn't want to talk. He stated yhat the crowd grew and that is when the police were called in to clear the area.

He testified that there were some University police there. He also cited the fact that there was an FBI agent on hand to observe what went on.

Before the jury of 6 men and 6 women was selected the D.A. tried to make a deal with the defendants. He said that if the people who were busted on the sidewalk (pickets) would plead guilty to a lesser charge of "breach of the peace" he would dismiss the charges against the others. Of the 26 defendants 3 community organizers changed their plea to guilty with sentencing postponed until after the trial, in order to spend their time in the community organizing rather than waste time sitting in the courtroom.

Of the 23 remaining defendents4 didn't show up for the trial. One of those four was Carl Armstrong who is on the FBI's ten most wanted list in connection with the bombing of the Army Math Center at the U.of Wisconsin this summer. On the second day of the trial there was cause for a mistrial because of advrse publicity about Carl Armstrong and the fact that he was a member of the oricinal group arrested. However, the trial resumed after individual questioning of the jurors, in the judges chambers which resulted in the striking of on juror.

Free our Children

Americans constantly tell their children to "be good" - yet in other societies children are reminded to "be wise" or in others to "be happy". The admonition - be good - represents the typical American attitude toward children. Children are not viewed by our society as people, but merely as sub or future people. How many times a day do we refer to a child in the third person even though he is present and often capable of joining in the conversation. Children are viewed as objects. Their positive values are the pleasure and entertainment that we derive from them. Their negative aspects consist of the fact that they try to assert themselves as people. That they refuse to constantly bend to your will.

We pacify our children with toys and deny them life experiences. We try to control them instead of communicating with them. We fill our homes with things they cannot touch. We transfer our oppression onto them by displacement of our hostilities and frustrations which arise from our status as women in this society. The more we dehumanize children as objects we possess, the more we dehumanize ourselves as guilty controllers of children.

People outside the home are totally unwilling to deal with children. Mothers who have tried taking their children places with them experience again and again the hostility of people against children in public places. Why? Where in this society can a child be free? Nowhere. Children must not touch. Children must not run. Children must not shout. Children must be polite. Children must respect their elders. Children must obey! (Fascism begins at home.)

The answer to dealing with children is not a question of control or permissiveness. It is a question of humanity. Too much discipline is bad, and total lack of discipline is bad. Not having situations arise where discipline is needed is best of all.

Society cannot deal with the free person. Children are of value only after they have been conditioned into society through the ruler-ruled relationship of parent-child. The society needs to place a woman as the sole caretaker of her child. It is only through the continued confrontation of two wills, with no release for either larty to bring awarenesses and experiences into the relationship, that the dehumanizing process of control takes over. People do no relate to children as objects naturally, but only resort to this in their need for freedom from constantly relating to this one person. If people were to share the responsibility of raising children, we would not only free women and children, we would as a by-product make the emergence of a totalitarian society much less likely. For the ability of a society to deny freedom is directly related to the willingness of the people to obey unquestioningly.

* * * * *

When the child was born - I wanted more than anything else for him to be free - to be a person in his own right having a self and self-awareness.

I now feel my influences and how strongly they affect him. I think if only I had been stronger, more together- oh God - I've fucked him up already? But the child is only two years in this world!

This is a child of the cosmos and the universe. He is not mine! He is a brother, entrusted to my care - the same as any other human being - there seems to be a special responsibility, though, because children are so utterly dependent upon our humanness to them - but he is not mine. He is not my property, not an object of my possession..

I find that I can do this brotherhood--sisterhood thing so much easier with friends and strangers. Why should it be so much more difficult with him? Why do I feel such a "special stake" in him?

Once talking to a friend about love, we got into parental love. Summary of it was that I felt a responsibility to him. Almost like my love for him is divided into two distinct catagories that should be integrated into one. The responsibility I felt towards him is not the ideal feeling of responsibility towards brothers and sisters, towards those we love - a natural feeling; but a guilty compulsion society put on me.

I know that what I have to learn to do is to relate to this child in a human way (so hard when I feel alienatd from my own Humanity) - see him as a person in his own right and make him aware of his self - put no roles upon him; let him see that he is above all a human being.

(from OFF OUR BACKS/LNS)

UP AGAINST THE WALL MOTHER

Women are people (yes, it's true) and people need emotional, physical, social, and intellectual nourishment for themselves before they can pass these life ingredients on to their children, who are just smaller people. Whether or not a mother HAS to work, she should not have to feel that she is the sole educator of a very young child. It benefits neither the child nor the mother if the mother's life is so intimitately tied up with the child that she lives through him. And if she has no outside life of her own, the child naturally becomes the target of her anxieties and frustrations.

In short, mothers of young children need help - not so that they can quit being mothers - but so that they can be better mothers by being more productive, enriched human beings in their own right. They should be able to go to jobs or activities KNOWING that the kids are well cared for by people who share their concerns and who are well equipped to respond to all the intricate stages of child-development with compassion and understanding.

The babysitter is no real answer, because it's just that - Baby Sitting. It's a low-prestige, low-paying job, and as long as it remains that, mothers will always worry about the kind of care and stimulus their children are getting. And they are right to worry.

So What Are The Alternatives?

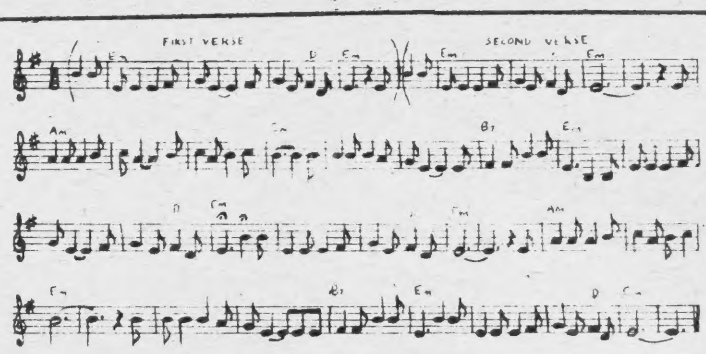
A growing number of people feel that the isolated family unit (mother, father, children) supports our society in its oppresion by separating people into small units, unable to join together to fight for common interests. People living in communes often create their own extended families, whereby all members of the commune share in the raising of the children, and arrange their work schedules accordingly. They feel that children growing up in extended families will have a larger, stronger, emotional base, and that this is extremely important when attempting to raise children in a society that has a different and hostile set of values. Communal child-rearing could be an ideal solution if the commune were stable and closely knit. Even if the commune does not stay together, the effect of many people loving the child can only be beneficial, so long as there continues to be one or more stable relationships in his life.

Helping to raise each other's children is as good for the mothers parents as for the kids. Seeing many kids growing together helps you to realize the common humanity of all - how all kids are very much like your own, precious and endearing in many of the same ways. Then you can begin to universalize the great love you feel instead of smothering your little one with it.

Many mothers are demanding free, or low-tuition day-care centers, not only so that they can be free to work, but because they know it would be good for their children. Children exposed to meaningful group experiences early in life would gain a sense of identification in something beyond their family- a sense of community all their own.

Day-care is just beginning to be an issue in this country, and it will get more controversial as more and more mothers - working or not - realize that if they are to be accepted as equal, liberated human being, then society must do its share - and do it well - in helping to provide for their children.

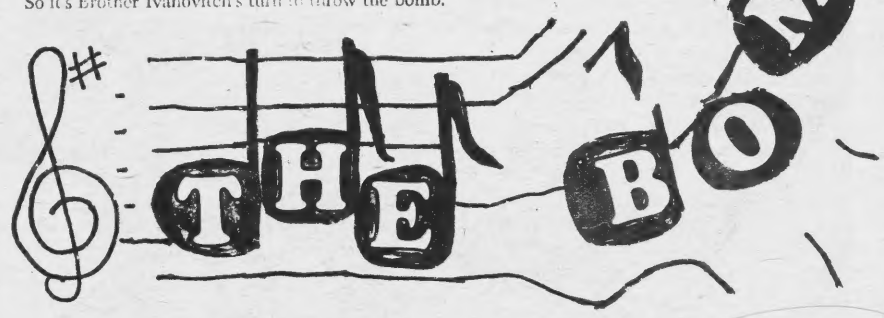
adapted from CHICAGO SEED/diane



THE BOMB SONG

In an anarchist's garret, so lowly and so mean
Oh, smell the pungent odor of nitro-glycerine.
They're busy making fuses, and filling cans with nails
And the little Slavic children set up this mournful wail.
Oh, its Sister Jenny's turn to throw the bomb;
The last one it was thrown by Brother Thom.
Poor Mama's aim is bad and the Copskys all know Dad,
So it's Sister Jenny's turn to throw the bomb.

Sister Jenny took the bomb and started off.
"Oh, mind you know," said Mama, "to blow up Templehoff."
And so the party waited, while the dawn turned into day,
And the little Slavic children set up this mournful lay
Oh it's Brother Ivanovitch's turn to throw the bomb.
Sister Jenny's gone the way of Brother Thom;
Poor Mama's aim is bad, and the Copsky's all know Dad,
So it's Brother Ivanovitch's turn to throw the bomb.



USays SEXISM

the only good homo is a fried, half-dead or castrated one, but the fag dyke queer revolution goes on and on and on!

Tony De Rosa/LIBERATION News Service

POINT OF INFORMATION: The following is excerpted from the paper "The Application of Anticipatory Avoidance Learning (shock treatment) to the Treatment of the Homosexual" by British psychologist Dr. M.P. Feldman.

The patient (homosexual male) is presented with a large series of slides, of men both clothed and unclothed. He is asked to assess them for their degree of attractiveness. A hierarchy of female slides is set up in the same way. A level of electric shock is then established, which the patient describes as "very unpleasant." The room is darkened, the slides are projected, the patient is told that he will see a male picture and that some seconds later he will receive an electric shock. He is told that he can turn off the slide by pressing a switch whenever he wishes to. and that the moment the slide leaves the screen, the pain will stop. He receives no shock when a slide of a women is shown, and he can ask for a female slide at any time. He thus learns that the absence of a female slide means that a male slide, soon associated with electric shock and pain (and hence anxiety-provoking) may reappear.

LOS ANGELES (LNS) -- Seventy members of the Los Angeles Gay Liberation Front decided to confront Dr. Feldman at the second annual Conference on Behavior Modification at the Biltmore Hotel in Los Angeles. Dr. Feldman was the keynote speaker.

At first GLF just listened to Dr. Feldman explain his treatment which he claims is only used to help people. Then he began to show a film that had the quality of a Tijuana stag movie.

A homosexual male, his face blanked out on the film, is strapped to a reclining chair. Electrical paraphernalia encases his ankles and left wrist, his right arm is free to jiggle the switch. The face of a good looking male is projected on the screen. The patient watches and then squirms like a lizard prodded by children, and switches the photo off. A naked woman is then projected on the screen. It's obscene --a human being strapped to a chair being shot through with electricity because he prefers men to women.

At last voices interrupted the film. "How long are we going to let this thing go on?" Soon the sisters and brothers of GLF were walking to the front of the room. The film finally stopped and the lights went on revealing the stage taken over by the GLF. The scientists agreed to join the GLF in small group discussions.

In one hour, when everyone returned to the conference room, Dr. Feldman looked visibly shaken. He stumbled over words, stared for minutes at the slides he was presenting without speaking and often seemed unable to continue. During the question and answer period following his slides he was soon reduced to mumbling "I don't know, I don't know."

At the close of the conference, the moderator, Dr. Albert Marston stated: "Homosexuality is not a sickness...we have a responsibility ...to educate the general public. We have to consider whether we do social good doing research on aspects of homosexuality which we can learn from the GLF."

Santa Barbara, California. (LNS) Just north of Santa Barbara, travelers on U.S. 101 pass what appears to be a beautiful school. Its neatly chopped lawns, its unobtrusive cyclone fence, and its majestic location on a hill top add to the image of tranquil serenity.

It is the Atascadero State Hospital, a maximum security facility designed to treat "sex offenders, sociopaths, and cultural deviants." Most of the patients are plain, ordinary homosexuals.

Under the "Mentally Disordered Sex Offender Act", any person who is suspected of committing a sex crime can be incarcerated at Atascadero until "cured". All sex acts other than solitary masturbation and a married couple fucking with the man on top are drfined as "sex crimes" under California law. In several rural counties it is the practice to commit all such suspects to Atascadero. In addition to the homosexual "patients" there are also many heterosexuals. Among them is a young man who allegedly was caught performing an "unnatural sex crime against nature" with his girl friend in an automo bile parked on a secluded road.

Under the MDSO law, the suspects can be sent to a state "hospital" for observation. They need not be convicted of a crime, or even arrested; thus the inconveniences of a trial and evidence are avoided. Once committed, the person loses all legal rights, and can be kept in the "hospital" forever, used for atrocious medical experiments and even murdered.

The newest experiments tried out by the masters of Atascadero is with death panic and acute anxiety producing drugs. The purpose of the experiments or "exploratory study" was to find out if the drug was effective as "an agent in behavior modification," according to Dr. Martin J. Reimringer, Chief Psychiatrist at Atascadero. When the drug, Succinylcholine, takes effect, the victim looses all control of his muscles but retains consciousness. Dr. Nugent, Chief Psychiatrist at Vacaville Medical Facility (who also use the drug) says "The sensation is one of suffocation and drowning. The patient feels as if he had a heavy weight on his chest and can't get any air into his lungs. The patient feels as if he is on the brink of death."

Then a technician commences to brainwash the victim, scolding him for being "wicked". The doctors feel that the victim might connect the behavior he is being scolded for with the feeling of dying and therefore refrain from such behavior in the future. 167 men have been treated in this experiment.

Dr. Grant H. Moris, professor of law at Wayne State University (Detroit) recently visited Atascadero. "The succinlycholine experiments were conducted in apparent violation of the Nuremberg Code, the Declaration of Helsinki and the AMA's 1966 ethical guidelines for clinical investigation," Dr. Morris said.

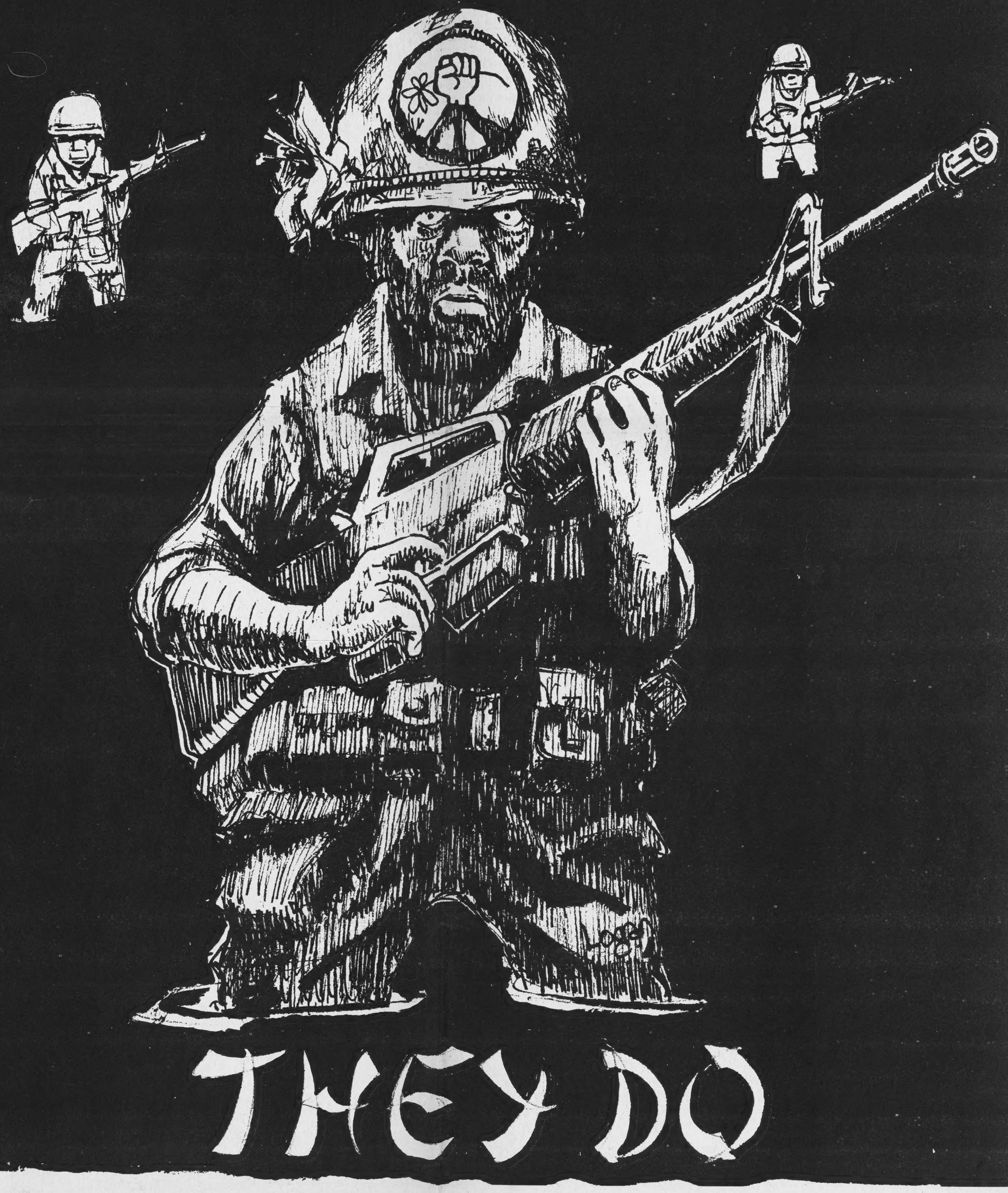
Although no judge or other orricial has the power to order an involuntary castration, Sec. 645 of the State Penal Code provides that an operation "for the prevention of procreation" man be forceably imposed on anyone found by state doctors to be a "mentally disordered sex offender," or who is convicted of certain sex crimes. Because California law provides for "indeterminate" prison sentences, the State Parole Board has a long tradition of refusing to fix the length of sentence for "sex criminals". Therefore, persons convicted of sexual irregularities are virtual lifers. Moralistic judges use the threat of life imprisonment in a mental "hospital" as a means of forcing men to sign papers agreeing to "voluntary castration." When the victim still adamantly refuses to sign the papers, hypnotic drugs have been used to coerce him.

How many such castrations have been performed in California nobody knows. The State Department of Mental Hygiene reports that 19,042 involuntary "sterilizations" have been ordered by judges. What percentage are castrations is not revealed. San Diege County Superior Court Judge Lawrence N. Turrentile boasts (in TIME magazine) of ordering 60 such castrations, Los Angeles County Superior Court Judge Frank C. Collier (retired) of San Quentin mentions many such castrations at San Quentin in his autobiography.

An example of the type of castration-victim the "hospital" selects: A 24-year old UCLA law student who was charged with "child molestation"---he was having a love affair with a 16-year old boy.

GLFGLFGL
GLFGLFG
GLFGLFG
GLFGLFGL

SMOKE POT WHERE YOU WORK



THEY DO

Readers Write On

Jimi · Janis

We've been reading in your letters pages the ridiculous controversy over whether or not Jimi and Janis made good music. Who cares? That's up to each listener to determine for themselves. Personally, we dug Jimi (tho his music sometimes degenerated into game-playing) and we hated Janis.

The simple facts are that they did themselves in, and their lives were ego-oriented bullshit. Listen to Joplin or Hendrix and admire their music. But don't idolize them!

As John Sinclair says, "The Rolling Stones' music is so beautiful sometimes, and some of it is so powerful, but they are not and cannot rigidly be called 'free' musicians, (or revolutionary musicians) because prior to and beyond the act of the music itself we are led back into their totally bourgeois lives, the uses to which they put their music (to make the big buck), their money (to consume conspicuously and to make more money only) and their lives (of utter luxury).

"They could be using themselves and their capital to deal with the needs of the people--there are bands and musicians on a much lower economic level who do that, who put themselves entirely at the service of the people--but the Stones are satisfied to remain wholly in the bourgeois camp, and that has to be dealt with." This doesn't make the Stones' or Janis' or Jimi's music any less worthy of your attention. But don't let them bullshit you. They're in it for the money and fame. If you're gonna talk about Jimi Hendrix playing a lot of new black liberation music, let's talk about Sun Ra and John Coltrane and Archie Shepp and Pharoah Sanders and the AACM and the Liberation Music Orchestra first. And if you insist that Janis Joplin was a great blues singer (she was only half-assed good) listen first to Lightnin' Hopkins, Bessie Smith and Magic Sam. Magic Sam died not too long ago. There wasn't much said about his passing. Or Otis Spann's. They were and are the real blues. And they played for shit compared to what Janis made. That's sad. Disgusting too.

And while were talking about music, why the fuck didn't your music reporter talk about the Flock at 'chickie-chickie' Mayall's concert. Their Space Energy music was some of the best we've ever heard from a white band. It was, pardon the expression, mind-blowing. Get on the ball, Flowers music person.

Venceremos.
Mark and Lynn

I just want to comment on the Rock Overview article by Alan in the Oct. 23 issue. I kept continually agreeing with him the more I read of it--

For several years the best way of communicating between generations or peer groups seems to have been through music. First it may have been to entertain or express themselves, but lately it has progressed into something else--someting spiritual--mystical, a feeling of being with it, a part of it, a feeling of looking for something on the part of both performer and audience, and in many cases, finding it.

When you find it, you know it and it's great.

Anyway, it was a good article.

good luck,
Mr. and Mrs. Larson

reader calls for CLARIFICATION

Dear Hundred Flowers

First of all, CONGRATULATIONS on your six months' aniversary! I'm really glad you've survived so far and I hope you keep on making it. I think you put out a good paper. Awfully ugly sometimes (usually on the pages that are mostly short news stories, like LNS stuff), but generally good. I've learned a lot, politics-wise and newspaper-wise, from reading HF.

Besides that, I want to thank Vickie, Debbie, Doug, Dick and Warren for their comment on Thorsten's comments. (typist's note; see "Readers Write On," Nov. 12 issue) I was about to write you a letter talking about the same sort of thing, only in a different case.

The thing worrying me was Marly's and Eddie's declarations on violence in your Nov. 6 issue.

I'm pretty sure I agree with their premise of defending self-defense (so to speak). I've begun to believe that to preach and practice non-violent action in all situations, at this point, is to invite exploitation, corruption and perhaps to prolong the situation. So I think I agree with Marly and Eddie.

That's the point, though. I only think I agree with them, because I'm not sure what they're really saying. The only, or rather the main, reaction I had to those two statements was one of confusion. I understand what Marly's saying in some parts, but Eddie's message is totally obscured.

What I'm saying is EXPLAIN what you're talking about. Give us some clear examples of actions you approve of and don't approve of, like sabotage, bombing and cop killing, from a tactical and moral standpoint.

Not in comparison to all the atrocities committed by the system. I understand why you compare the two and I understand the comparison, but I don't feel like it helps me in my own personal struggles about what to support or not to support.

And invoking the names of Huey and Mao and Karl and Vladimir does me absolutely no good at all. Quoting them doesn't help much either, because quotation without explanation out of context--not only out of the author's context but out of my context and experience--tends to complicate instead of clarify.

I respect the major revolutionary thinkers tremendously, and it's good to hear what they've said on issues like violence, but I don't believe it just cause they said it.

Another thing; don't resort, or should I say fall back, to labeling and name-calling, cause if there's anything that weights down, muddies and clouds what you're trying to get across, that's it.

In other words, don't feed us any bullshit rhetoric, just report and explain fully and simply.

Please, all of you write some more about revolutionary violence and self-defense, especially explaining exactly what you mean by self-defense and how far you would carry it.

Also please discuss and speculate some more about that last statement made in the Vickie, Debbie, Doug, etc. co-ment on Thorsten, that said "at some point insolent arrogance brings one to the same place politically, and personally, as the pig we are repulsed by." That's terribly significant and important; you've gotta print some more on it.

thanks and love,,
Anne

REVOLUTIONARY CULTURE ?!

To my Brothers and Sisters

I just received the Oct. 16 (Vol. I Number 24) issue of Hundred Flowers and was dismayed by all the bullshit on pages 6 and 7. How dare we pretend to be some "Revolutionary Culture"? In the "death of the youth culture" you have blandly negated about 4,000 years of Eastern pacifist philosophy as "growing old and disillusioned struggling with concepts of revolutionary violence it can hardly understand ,much less put into use effectively. And this is too big a contradiction to ask a rather limited philosophy to make!" Who the hell do you pretend to be? It seems more apt to say that the hip "Revolutionary Culture" has difficulty coping with reality. In the starting of the Flower Power thing there was true hope for the future. But things weren't as easy as anticipated so we changed our name to "Revolutionary Culture". Adolescent frustration. Searching for Peace is a little more difficult than pulling triggers to "clean out the vermins". The "vermin" is in all of us, and thats where we have to start cleaning. Please let's not fool ourselves! Our work for Peace and true Brotherhood must be recognized as a process whose result we will probably never see in this lifetime. The true meaning of Peace seems to be fading in some of our eyes. The Peace we live for must be lived by us now. We must become what we strive for and we do not strive for guns, violence, competition and hatred.

This new "Revolutionary Culture" is the newest cycle of Man's madness in his search for meaning and Peace. The people of this Good Earth are one group and until we realize this , "Revolutionary Cultures" will keep popping up. I fail to see creativity and destruction in any type of union no matter how distorted they may get. The new Culture speaks of it's relevancy to all people. Policemen and polititians are people before and while they are"pigs" or "fascists" no matter how fucked up their minds are. But I was most saddened by the use of the word "birth". That the most beautiful, meaningful event possible could be used to discribe a new order for destruction of humanbeings is too bizarre.

The sensitivety which created the "Revolutionary Culture" is a beautiful thing and at the base of human relations. We can build something creative from that. I hope we don't let impatience and a haunting tendency to follow our misguided violent forefathers destroy the whole movement so we regress to using diabolican Amerikan tactics in trying to achieve something so sacred and Universal as a lasting Peace.

In Hope,
Phillip

First off, you should go back and read those two pages again. 'The Death of Youth Culture' called for an end to letting ourselves think that everything is groovy in the world if we just think it is, while we indulge ourselves in indiscriminate use of dope, and exploitive or oppressive sexual relationships.

The article called for all of us who started out on 'love-peace' to consider what kind of peace we want. We don't want the kind of lasting peace Nixon wants, where whole nations and races are violently oppressed, and mercilessly exploited.

We may want the peace we experienced for a few hours on one of our more enlightening trips, but after we come down it is up to us to make it happen outside of just our own head.

Hailing the birth of Revolutionary culture means shedding the irresponsibility of the youth culture trip, and finally doing something instead of grooving on our pipe-dreams.

Idealy the world is one group of people, one family, ONe. But as things are right now people are being murdered, exploited, oppressed, and pushed to desperate extremes by Amerika and the Capatalist system that is perpetuating these conditions all for MONEY (or some reasonable facsimile)!

"Let it be understood that Revolutionary Culture is militant but that it understands the difference between the pig and the people; that it understands that the role of the gun can never replace the change in a person's mind and heart and it is this change it works for."

DISEASE CULTURE?

I would like to comment on your 'Readers Write On' page. (ie. Nov. 12) It seems to me we are developing some of the same diseases that have sickened Amerikan society. Brothers and sisters are attacking each other with vicious words, not having any respect for the ideas of one another. Even within the movement it seems some disagree so much they are trying to kill each other. Maybe my head is fucked but some times it seems like this.

I think that some are tending to forget that we are all victims of the same thing and that we've got to do it together. I would think that if some people would replace name-calling with a real outlook on their ideas and motives we'd be much more together. That would expand communication among those working for change.

love and peace
Steve

PS. Stay together

LISTEN BROTHERS...

(this letter is from a sister who went to Oregon to start a rural commune similar to the one she lived in at Georgeville, Minnesota. It will differ in at least one major respect--all it's members will be women.)

I read #24 100 Flowers. SAD BUT TRUE the YOUTH CULTURE IS OVER. We can no longer sit in our privileged positions until ALL people can sit in privileged positions. No woman can be liberated until every sister is liberated. No man can be liberated before a woman.

Your article gives me some glimmer of hope.

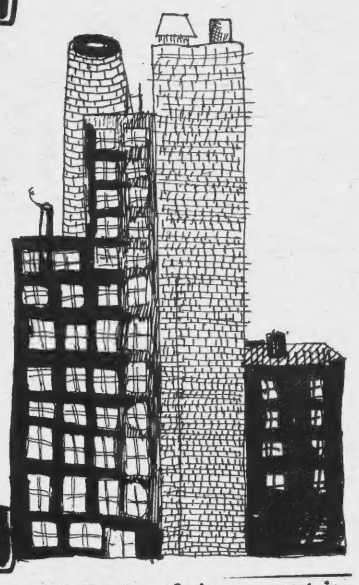
I would add that the men 'hippies' here would sooner see me starve than see an all-women's commune--goodbye to all that.

MAY THE GREAT GODDESS BLESS YOU AND TEACH YOU LOVE,

Vivian

to our BROTHERS & SISTERS

ABOVE



This article appeared in the L.A. Freep, Nov. 20th, and was originally published in the RAT(Oct.29-Nov.18). We lift it once more for Ann Minor (see letters page) and 'our brothers and sisters above and underground' here in North Country.

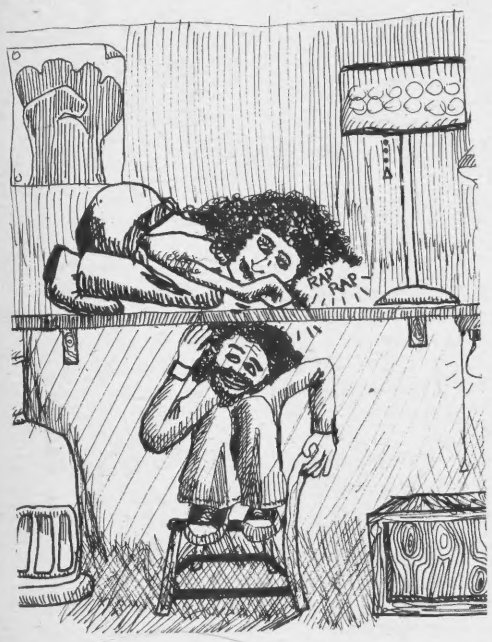
In view of the recent increase in bombings the Rat collective feels the need and responsibility to reevaluate for ourselves and others our feelings about this kind of sabotage and more importantly the political consequences of such actions.

Our first reactions to the early bombings by Jane Alpert, Sam Melville and Dave Hughey was RIGHT ON. We were exhilirated. It had finally happened.The war *had* come home and reality had been altered for the entire country. Revolution was no longer an exotic word or thing that occurred abroad, but was happening right here - at home. People, in and out of the movement had to deal with the fact that the children of white middle class Amerika had crossed that line - irrevocably. Those of us who had marched beside them - for miles and years for racial equality and peace in Vietnam - we understood and dug it. They came from our ranks and their actions expressed our collective desperation and rage - and directed it against our common enemy - PIG AMERIKA. They gave warning and this time everyone listened.

About this time came the "days of rage" (October 8-ll, 1969 - Chicago -Weathermen declared war on the Chicago pigs and fought them in the streets), and soon after that the Weathermen went underground. This was a new step - they openly declared war and stepped outside the protective boundaries of their white skin and class privilege and declared themselves fugitives and enemies of that which spawned them. Their continued existence today - their freedom to move and act even as fugitives and enemies of the state is a threat to Amerika in that it proves that Amerika is not all powerful and infalible. The Weathermen have created for the first time a viable form for urban guerilla action, cadres, comunications system.

They have attempted to create an underground that in destroying "Imperialist Pig Amerika" would connect up to Third World Liberation struggles - and in this sense support and heighten the international consciousness in this country. Because they have taken these risks in an attempt to further the revolutionary struggle, we support them. We feel completely committed emotionally to these sisters and brothers who have committed their lives to the revolution. And because we feel this tie to them we are obligated to examine critically the actual effects of their actions, with the hope of helping them and the rest of the underground movement to become more effective. We hope that this will open up a new dialogue and new working alliance between our underground and the rest of the movement.

Initially the Weatherman had arrogantly offed criticism and isolated themselves from the rest of the movement (even before they went underground) in the delusion that they were the only true revolutionaries. It is clearly time to reassess their role in the struggle and it would be politically irresponsible for them to ignore the rest of the movement any longer, as their actions *do* affect the lives and work of everyone of us. As white radicals we become identified with and answerable for their actions. But we cannot adequately answer for actions that we do not understand or that we disagree with. The effects are visible to us from a different and closer perspective. We must make new efforts to communicate. For it's clear that to survive we need to learn and share each others experience and different ways of seeing things. It must be particularly difficult for those underground to wholly and accurately evaluate the effects of their actions from the necessarily limited, myopic, and at times intensely paranoid viewpoint of a fugitive. It is necessary to have as clear and total picture of reality as possible if we are to move sucessfully to shape that reality in a desired direction. Therefore, we must start relying on one another. They should rely on their comrades above ground for information on how and where to focus their actions most effectively. Right now, to the extent we don't work together in a coordinated manner, we handicap each other's work. We would like to open up a dialogue that would lead to a coordinated effort between those above ground, doing the crucial job of organizing and those underground - a partnership which recognizes the necessity and value of both kinds of work to build a revolution.



Weathermen have shown complete contempt for anyone not on the "front lines", who isn't out there throwing bombs or battling pigs in the streets. This macho, arrogant, elitist attitude of 'more revolutionary than thou' is totally destructive and divisive to the movement as it negates work that others are engaged in. Without people organizing and building solid bases of support we won't be able to sustain an underground movement when things get really heavy. This attitude on the part of Weatherman is particularly contemptuous of women. It has intimidated us, made us feel defensive - and, above all, angry. We have felt as though they were trying to write us out of the movement unless we conformed to their image of what is revolutionary. It didn't recognize our needs and rights as women to define and direct our own struggle.

and...

Another major fault of weathermen has been failure of communication. They have come on loudly but not clearly. They haven't attempted to convince by the power of a political analysis or a clear argument. They don't attempt to get beyond mindless rhetoric and sloganeering. The communiques from the underground have been incredibly filled with jargon. In referring to Amerika they say "We are not just 'attacking targets' - we are bringing a pitiful helpless giant to its knees." This statement goes beyond rhetoric in creating a myth of power that is used as an excuse to vamp on them and the rest of the movement. (for other examples see the fifth communique p.)

They have tried to push people into action by bullying. By bullying and playing up the romantic aura of being a revolutionary with bomb in hand - They in fact influenced many others to pick up bombs, and Molotovs - as shown by the phenomenal increase in bombings across the country - not all directly attributable to Weathermen themselves. They have equated bombing with being revolutionary. The bomb-throwing revolutionary is a male image. As women we will go way beyond this image of the traditional saboteur.

Bombing has become synonymous with Weathermen - a mindless rallying cry when one sends others out to bomb PIG AMERIKA with no further advice about the purpose or limits of such tactics. An example of politically irresponsible behavior was the distribution of a leaflet which showed how to make an incendiary bomb and which said at the end BE CREATIVE - EXPERIMENT. (By the way, Rat was equally irresponsible in reprinting it) If Weathermen willingly foster the romantic swashbuckling image of being the vanguard of the white movement, it should bear responsibility for lots of angry and impressionable young and not so young kids who are going to follow their advice without much questioning or investigation.

If the Weathermen have failed to communicate and evoke widespread sympathy and support from their own ranks, they have certainly failed abysmally to explain to the general public who they are and what they are trying to do. Their rhetoric and communiques, in fact, show complete contempt and disregard for the working woman and man who have not shared the same background or educational advantages. They have offed the American public by continuing to bomb ambiguous targets which have in fact terrorized people. Into the void left by these ambiguous actions and the lack of clear communications the establishment and pig media have moved quickly, playing on these fears, and using the image of fanatic terrorists - enemies of the people- to further polarize the country.

It is a mistake to think that bombings alone are going to make a revolution. At this stage, the most important job is organizing around people's needs and we *should use any means necessary* to help people (Third world, youth and working class women and men) to make a Communist revolution. These are all our potential allies in the struggle because we do have a common enemy. And it is our job to speak and act on the issues that effect our lives (inflation, increasing unemployment, pollution, housing dehumanization etc.) Some people call these liberal issues, but they are liberal when we leave them to liberals to deal with - and don't deal with them in a revolutionary manner.

The sabotage done by the underground can be and has to be more creative and really serve the people. These acts have to be so dramatic, so arresting, and so speak to people's needs that they cannot be ignored, distorted or coopted by the establishment press. There are some ways that the underground and the above ground movement can work effectively and supportively together. The people organizing can pinpoint problems and needs, and the underground which has more freedom - can act. We can take a clue from the Tupamaros - Robin Hood type actions.

1. Food and clothing ripoffs - distribute to ghettos - welfare clients
2. Money ripoffs - where the money would be given to groups who really need it - perhaps to help support a wildcat strike? to the ranks of the growing unemployed.
3. Ripoff bank records - records of loans
4. Ripoff criminal records and destroy them
5. Ripoff records that prove corruption of government officials and make them public
6. Ripoff school records
7. Respond to community needs - for instance stopping the construction of the Astoria plant etc.

One of the desired effects of these Robinhood type actions would be to wage psychological warfare against the priveleged of this country by ripping off their favorite stores , Saks etc. For the first time make the rich worry about getting the necessities of life - their food and clothing. Force them to live under lock and key in order to protect their property. They would have to be concerned like the poor always have been, with where their next meal would come from as hopefully food trucks etc. would have to be heavily guarded. Each of these actions should be as self-explanatory as possible. But each should be accompanied by a communique, in a language everyone can understand, explaining what we are attempting to accomplish etc. We NEED TO EDUCATE CONTINUALLY TO COUNTERACT THE PIG PRESS.

UNDERGROUND

These sort of acts don't rule out bombings. It simply means bombing is one tactic among many hers and that before we act everything should be thought out and planned carefully, including its effect on various segments of the population. It means giving up the whole macho image of the revolutionary with bomb. It means we respond and act according to people's needs - not romantic notions we have in our heads. We respond to reality - not fantasy. We make ourselves into tools for change - tools to serve the people.

If targets are ones that people can identify with or understand, then they are right on. For example, the bombing of the Whitehall Induction Center was one of those clear cases where not much explanation was needed because there was a whole history of draft resistance. It probably also turned on alot of young men outside the movement. However, the connection of Socony-Mobil and Marine Midland Trust was not as immediately obvious as Whitehall and naturally the office workers felt endangered even though an effort was made, and is continually made, not to hurt or kill anyone. (We can't rely on the press to report things accurately - we must use our own means of communications - and invent new ones to reach people with the truth. These are some of the things we can work out together. eg. short wave radio, street leaflets, video tape, etc.)

Every act of counterrevolutionary violence and attacks on the people that the press tries to pin on "revolutionaries", whether they are firebombings of department stores, movie houses, the bombings of black churches and Jewish synagogues in Rochester, or the slaying of 5 people in California, MUST BE IMMEDIATELY DENOUNCED AND EXPOSED FOR WHAT THEY ARE. The differences between revolutionary and counterrevolutionary violence must be stated and restated non-rhetorically. We have failed to do our work when people believe on any level that the Panthers are capable of even thinking of bombing stores or the Botanical Gardens, the Young Lords burning down houses in their own communities, or the Weathermen or an other revolutionary killing 5 people in California.

What has been the effect of the increasing bombings on the government: How have they responded, and how does this effect the movement: The government has very effectively taken advantage of our failure to reach people with our revolutionary message. It has been relatively easy for them to pass a series of anti-crime bills mainly directly toward radical, especially Third World revolutionaries. They have stepped up infiltration of the movement in general, and are even thinking of closing down newspapers that advocate overthrow of the government (Senator Eastland's committee hearings).

The government's approach and attitude toward this problem of white radicals is preventive detention and detection of potential revolutionaries. They want to be able to prevent and detect Diana Oughton's and Jane Alpert's before they develop. Essentially their attitude is still very paternalistic toward white radicals, especially women who they see somehow as having strayed from the fold, being mislead or duped. They want "to protect us from ourselves". Weathermen's efforts to give up their priveleges mean nothing yet, for they are still released in protective custody (Dionne Donghi and Linda Evans) and Bernadine Dohrn is able to escape to Algiers, as is Timothy Leary - while Angela Davis couldn't. After all it's no accident Weathermen have been offered deals by the government and Panthers remain in jail- racism functions at all levels of our society. The government sees Third World revolutionaries as more dangerous to the system now, because they have very clear cut and desperate communities and have been doing hard organizing.

The bombings are just the excuse the government needs right now to move in full force against the movement, and as repression always comes down heaviest against Third World people, they will move heaviest on the Third World Movement. And it is too early for us - we are too isolated and don't have enough support. The movement just isn't ready to go underground. The McCarren Act is still on the books and there are concentration camps that could be activated at a moments notice. And it can be done as our government has learned from the Canadian War Measures Act which enabled the government to suspend all constitutional rights and round up hundreds of people within a matter of hours. Unfortunately, its appears because of our small numbers and our isolated situation, as if the government could maintain "democratic institutions" for the majority of middle Amerika while bringing down repression on us. And it certainly appears as if the Nixon Agnew conspiracy is designed to so polarize the country that they would be free to make such a move with impunity.

Why did the Weathermen choose to become the shock troops of the movement, a role just left behind by the Black movement's analysis in preference of organizing the community. As stated in their first communication preceding the Days of Rage it was to strip their white skin privileges rid themselves of their collective guilt by sacrifycing themselves for the liberation of the Third World. That kind of revolutionary impatience , out of tune with the masses, has traditionally beset those who came from wealthy protected families.

We recognize that there are women in the Weathermen - women who are revolutionary with a determination to smash the system that creates their own oppression and the oppression of those they see around them. There have, in the past, been no other forms through which women could express their fury and rage directly and actively against this system. The Weathermen provided that form for many. The strength of the woman's movement has not been apparent. We have hardly yet had the opportunity to present other and viable alternatives for revolutionary women.

Women who have been able to relate to the women's movement, don't any longer have to be part of that guilt trip and ally themselves to others struggles to prove themselves. Women *are* the subject of their struggle which puts their heads into a very different place: together coming up from under gives them strength.. Being part of the oppressed frees them to create their own forms of struggle out of their genuine needs. Women don't have to live up to the bourgeois images of a tough hateful revolutionary. It is no accident that the Weathermen recently joined Woodstocknation, a land for the "happy few" and the media. (Angela Davis didn't make it there). This uncritical alliance of Weathermen and Yippee squeezes out women - with their sexist starkulture. We are sick of proving ourselves to our male brothers whether it be by fucking, smoking or bombing - we will act out of our own anger, not any borrowed anger.

WAYNE COCHRAN AT THE DEPOT

Dear Hundred Flowers,

I spent the summer in the country, and decided to come to the city to see some friends. It was during the week, and a friend got a couple tickets to go to the Depot to hear this band called Wayne Cochran and his C.C. Riders.

The name does not do him justice. I mean he wears these tight blue ~~sti~~ stretch pants and high collared shirts, has combed back long white hair.

That's only make up. The show is his 21-piece band and three young black chicks who dance and do back-up vocals.

This dude is racist and sexist on all levels. For instance, he told jokes in a black hip jive that exposed his Georgia sense of humor. He playfully punched on of his chicks--who feigned terror.

He dragged out his first set with his life's story and related his individuality and humility--and then he went to the bar and filled a glass with beer, and tossed it on stage in Manly salute.

He filled beers and gave them out; then he chose his own stock of alcohol amid excited cheers and screams and I thought I heard "Right on, brother!"

The lights came on. Everyone was dressed in the latest and neatest non-conformist fashions, drinking and smoking. The air was full of perfume. Two-thirds of these people had long hair.

Time passed and out came the band. They did a series of jazz tunes--brassy, saxy numbers. By themselves they were alright; they knew how to stir the air and get things moving.

For one number they gathered their trumpets around one mike and faster and got to chattering and wailing and got faster and more divided. Each took a different path and suddenly they tied it all in a knot and left you there. The girls came out and danced and sang--it came out alright.

They Wayne came back and did some Otis Redding that really stunk. Everybody loved it. He commanded his girls to dance individually for us, and we loved that, too. He did a lead guitar tune that wasn't bad.

They finished off with everyone getting off on the Harlem Shuffle, with everybody dancing on stage, just like Dick Clark. The audience all loved it. I don't understand--he being racist and sexist, and his riding on dead men's coattails.

I think I'll go home and milk my cow.

love David

When Wayne Cochran came to the Depot, the town turned out to hear his unnatural sound- a sound whose only attraction was the fact that it came from some large Eastern city where you "really have to be good to make it". So we stayed to be abused as women, as blacks, and to be insulted as a community. We loved it. In fact, we were so caught up in the noise and theatric games that we didn't really notice when, at one point in the show, Cochran said " I'm just fooling around. I've already got my money in my hip pocket, so I don't really care what you people think". Was he joking? That's the impression he tried to give us, but his whole performance said otherwise. How can we let that kind of parasitical conciousness waste our time and our energies?

Going to hear a rock concert to find out where others are at, or to hear a good group that really does communicate is one thing; rushing out to gobble up every Super star that comes along is another. If Chicago wants to hear a racist male chauvinist, let that city hear him. We don't have to. It's a sad fact that we would rather sit at home, bored, that go to hear good local music, and then turn out to absorb somebody's childish ego trip.

We are all trying to come together in as many ways as we can. Other areas are doing the same. All over the world people are working with each other to improve the conditions that they have to struggle with. That's the only way it can happen. We recognize that we can no longer allow the Man to decide what is "good" for us as far as issues of political nature are concerned; why let him determine our social or cultural movements, either? We have to take control of our own direstions- don't leave it up to the mass media to produce national "heroes" for us to follow.

It is necessary that we support the people who are setting up alternative recording studios here in Minneapolis, such as Cold Shot Productions/Hevy Gunz, and Symposium Records. They are trying to bring us good material at a low price-material that can really communicate to us because it is made by us and our friends. If you want to record, or know someone else who does, maybe you should get in touch with these people. Hundred F[illegible]ers can help you make the contacts.

This is not to say that you should not go to rock concerts or buy albums. That's absurd. But don't forget to take some part in what's happening around you. If you get into the local scene, it may help to put the national scene in perspective

Then maybe people like Wayne Cochran will no longer be able to take such exploitive advantages of us.

NEW LOST MIDDLESPUNK CREEK

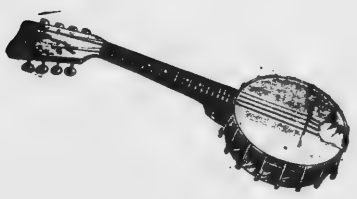
Traditional bluegrass music came back to the West Bank Wednesday night with a whoop and a holler when the New Middlespunk Creek boys put in a LIVE appearance at the New Riverside Cafe. The band is a quartet composed of Al Jesperson, Ron Colby, Rudy Darling, and Craig Anderson who frequented the old Scholar and then retired into semiobscurity --

However, music freaks who were at the Cafe Wednesday night will tell you that they sure as hell didn't give up music when they quit performing in public; they just sat at home, pickin' and singin', and got better and better.

I walked into the middle of one of their sets just in time to hear a fine back-home version of 'Hesitation blues'. That song was around for a long time before Jack Casady and Jorma Kaudonen put it on Hot Tuna and it sure was good to hear it done the way it was written back in the early years of the century. Among the many fine, happy bluegrass tunes the band did were "sittin On Top of the World" and "What Does the Deep Sea Say?" They arrange most of the material themselves, giving each song a really distinctive flavor that just isn't possible to hear any more, what with radio, commercialized-rock, and all them other new fangled inventions.

Al Jesperson plays guitar and mandolin, guitar, autoharp, banjo, and one of Northcountry's nicest fiddles. Besides their fine foot stompin' music, they put on a right on show; keepin' the Cafe audience clapping and moving all night long. They sure was nice to hear.

—ZACK



Last Friday, at the Riverside Cafe I heard a group I had never heard before. They were Mary Dushane(sp?) Rod, Sally, and John Bellville--brothers and sisters. They were wonderful! I've never really given country appalachian folk music a chance before. I guess it's the kind of music that sounds awful when played poorly, but when it is played well, it comes alive.

There is a whole new ocean of feeling and fun in such a natural sound. The changes were so simple I felt as though Iknew the songs. They all played different instruments at different times; Rod played mandolin, he and Sally and Mary all played fiddle, Mary played autoharp, and they all played guitar. The part I liked best was when Mary played fiddle; there is something contagious about that instrument.

Rod played mandalin on several tunes. He can turn the instrument into a voice at times, and at others make it sound like splashing water. For some reason I was reminded of Indians; maybe because they often used fami familiar natural sounds to relate some messages in their music.

Sally and John had perfect country voices--high,clear,--John's wavering; Sally's steady--almost shrill sometimes. They put me through a lot of changes with their music. I listened and I saw a healthy way of relating to the world. There was nothing bitter or cynical in their songs. They were fresh, yet somehow timeless, as though the singers were simply passing on to us the same songs that have been passed around for generations, each musician adding some of what he is to the music. They were minstrels.

They all take their music seriously --I could see that in the way they got into it--one note at a time, building their solos into a complete statement, with variations on each others statements--communicating to themselves and the audience. I didn't know what to listen for, they came across to me--opened me up and showed me that the music they played was inside me too, and we were all making it together.

HOMEMADE JAM

Home is a place where musicians can come together on Sunday evenings to jam- exchange ideas with each other, and relax behind some good free sounds and solid blues changes. The atmosphere is comfortable, with a separate place for drinkers to do their thing at the bar; and keep the noise level down for those who want to hear the music.

Last Sunday there was a good jam session until 8:30. Musicians from many different shools of expression played- rock, blues, jazz, and a tenor saxist who was into some heavy soul. Sometimes they got in each other's way, and sometimes they helped each other along and got each other high. They were all into music to such an extent that they forgot about the audience. It was beautiful that way, because the audience was not there for an evening's entertainment, but because we wanted to hear musical freedom and spontaneous birth. I could tell that the people who sat at the tables were either musicians themselves, or into music almost as deeply as the people on stage. We were all in it together, and Icould feel our energy being put to good use. It was worth the 50¢ I was asked to pay at the door.

Then, at 8:30. they had to stop playing so what I take was the regular group could take the stage. The band was called "Softball", and was a quartet made up of drums, bass, rhythm guitar, and the leader doubled on flute and organ. The rhythm section was right on

all the time- the drummer was quick and sure. The bass was strong and simply melodic. The guitarist, who did alot of lead lines, was one of the best I've heard in a long time. The only thing that was wrong with the group was that they played mostly tunes on the top 40 list, and the flutist-organis was a drag on the whole show. He was a mediocre technitian, and had no soul whatever.

It was really a bringdown to listen to that group; even though Softball was the better band technically, the freedom and life of the first group left me too high to beable to appreciate the staged performance of the second.

U.S. PIPE

The group seemed to be made up of young musicians having a good time; taking things as they come, rather than trying to force a "together" show on their audience. They were very relaxed, and alot of their music was jammed- based on simple themes. There was not the power that a fully mature group has, but there were some good sounds. The music that came across was mainstream rock, based on blues changes, and delivered with acid conciousness. There were no bummers behind the group, and the songs were high. That night, however, the musicians all seemed to be slightly bored; maybe that's because of lack of variation in the music they played.

The rhythm section (drums, bass, rhythm guitar) was good, but not yet tight as a unit. They are beginning to get it togehter, and are developing a sound that could become a popular direction in electric rock.

The drummer was good- he had an accurate sense of natural rhythm and followed the time changes very well. He used two base drums, and provided a powerful deep pulse behind the rest of the group. Sometimes it was too heavy, but that will probably change as he grows as a musician.

The bass player had a nice sound, but often became clouded with too many notes- the universal problem among rock bassists; many of them first get into music through guitar, and have a hard time relating to what a bass needs to be: clear, direct, sustainining, and most of all basic. He sang lead vocal, and backed himself and the others in a way that did hold the group together.

The rhythm guitar was often right there with the group, but was sometimes slow in catching the changes, and was always a little weak. He seemed to be the youngest member of the group, and is probably learning alot with each show. I liked him.

The lead guitarist was excellent. He took the house on his wanderings through the music in a very mellow way. he got into it so deeply as he played. Sometimes it seemed as though he lost track of the changes, and wasn't relating to what the rest of the group was doing, but he always came back in the end to get it together for an overall tight sound with the rhythm section.

Peaceful Places

EASY GREEN

Went down to Dulono's last Sunday for some beer & pizza and to hear "Easy Green". I don't think I could have hacked a rock group that night, nor a straight folk trip. I'm glad I didn't have to. Easy Green's sound is somewhere between the two: an electric bass, a Martin D-18, drums, and a far out girl lead singer.

The name fits them halfway-they're easy but not green. They've been together off and on for about three years; you might have heard them at the Musicamalgam at the Cedar Theater last October. Pat Simonson is the lead, Dave Mott is on bass, Mark Anderson plays the Martin, and sometimes a Guild electric, and Steve Kimmel is on drums and vibes.

The group is not what you would call folk-rock,it's hard to pin a label on it.

Their bag is nothing fancy, very easy going. They did a nice thing with some old spirituals, Joshua Fit the Battle , Lazarus, and Mark did a smooth job on Nobody Knows You. They sound calm and unhrried; but when Kimmel starts on the vibes or on a drum solo, the music picks up and goes where he wants it to go. They had a funky version of "Buckdancers' Choice"-- Steve played the melody line out on Chinese temple blocks, and Mike played rhythm behind it.

But the high point of the night for me came when Kimmel did his own composition on the vibes. Steve is well into ESP music of the Miles Davis kind and it came off well--Most of it was straight improvisation, fast and clean. I got my good vibes mainly from his.

I just sat back, drank, ate my pizza and enjoyed. Good pizza, too. I haven't gotten up enough intestinal fortitude to go on a heavy macrobiotic food trip. You gotta have something mellow with dark beer and pepperoni pizza. Nothing heavy. They go well with beer and pizza.

John

CASSIDY

Cassidy almost sounded more like one of those Superstar groups than a homegrown product. Each of the five members of the group were excellent musicians, and all of them worked together perfectly. They were polished and slick, with good stage presense, and magnetid vibrations. The music was beautiful and it often made me laugh.

They played their own songs, but their instruments were turned up so loud that I could'nt hear the words; so I don't really know where the group is at.

From the first few notes they played it was clear that they were proffessional musicians all; they used a West Coast sound and applied their own variations to it. I'm afraid I've heard that kind of musical non-communication for too many years. In spite of the loudness of the music, I fell asleep.

Rock Chauvinism

Stokely Carmichael once said that all through his childhood he went to the movies to see Westerns and cheered wildly for the cowboys, until one day he realized that, being black, he was really an Indian and all those years he had been rooting for his own destruction. Listening to rock songs became an experience a lot like that for me. Getting turned on to Under My Thumb, a song filled with hatred for women, made me feel crazy. And it wasn't an isolated musical moment that I could frown about and forget. We are cunts, sometimes ridiculous (Twentieth Century Fox), sometimes mysterious (Ruby Tuesday), sometimes bitchy (Get a Job), and sometimes just plain cunts (Wild Thing.)

And all that sexual energy that seems to be the essence of rock is really energy that climaxes in fucking over women - endless lyrics and a sound filled with feelings I thought I was relating to but couldn't relate to - attitudes about women like put downs, domination, threats, pride, mockery, fucking around and a million different levels of woman hating. For some reason the Beatles' "rather see you dead little girl than to see you with another man" pops into my head. But it's a random choice. Admittedly there are some other kinds of songs - a few with nice feelings, a lot with a cool macho stance toward life, and a lot with no feelings at all, a realm where, say, the Procol Harem shines pretty well at being insipid or obscure(A Whiter Shade of Pale). But to catalogue the anti-woman songs alone would make up almost a complete history of rock.

Contrast this with the songs that really do speak to women where our feelings are at, songs that Janis and Aretha sing of their own experience of being women, of the pain and the humiliation and the love. And it's not all in the lyrics. When Aretha sings the Beatles' "Let It Be" she changes it from a sort of decadent sounding song of resignation to a hymnal of hope. A different tone coming from a different place.

The Great Pretenders: The whole star trip in rock is another real m where macho reigns supreme. At the center of the rock universe is the star - flooded in light, offset by the light show, and the source of incredible volumes of sound. The audience remains in total darkness. The Stones kept thousands waiting several hours till nightfall before they would come on stage at Altamont. The stage is set for the men to parade around acting out violence/sex fantasies, sometimes fucking their guitars then smashing them, writhing bare-chested with leather fringe flying, while the whole spectacle is enlarged 100 times on a movie screen behind them. And watching a group like the Mothers of Invention perform is a lesson in totalitarianism - seeing Frank Zappa define sound and silence with a mere gesture of his hand. There is no psychic or visual or auditory space for anyone but the performer - even if 400,000 are gathered. This intensity could be fantastic but it is abused - I remember Jesse Colin Young of the Youngbloods turning to his audience with disdain "the least you could do is clap along." First you force the audience into passivity and then you imply that they are fucked up for not moving.

Smile On Your Brother: Something else about the audience - even after I realized women were barred from any active participation in rock music, it took me a while to see that we weren't even considered a real part of the audience. At first I thought I was being paranoid, but then I heard so many musicians address the audience as if it were all male - "I know you all want to find a good woman," "When you take your ol' lady home tonight..." "This is what you do with a no good woman..." etc. etc. It was clear that the concerts were directed only to men, and the women were not considered people but more on the level of exotic domestic animals that come with their masters or come to find masters. Only men are assumed smart enough to understand the intricacies of the music.

Frank Zappa laid it out when he said that men come to hear the music and chicks come for sex thrills. What???

It was a real shock to put this all together and realize rock music itself - all the way from performing artist to listener - refuses to allow any valid place for women. And yet I know there would never be rock festivals and concerts if women weren't there - even though we have nothing to do with the music. Somehow we're very necessary to rock culture.

Women are required at rock events to pay homage to the rock world - a world made up of thousands of men, usually found in groups of fours and fives. Homage paid by offering sexual accessibility, orgiastic applause, group worship, gang bangs at Altamont. The whole rock scene (as opposed to rock music) depends on us being there. Women are necessary at these places of worship so that, in between the sets, the real audience (men) can be assured of getting that woman they're told about in the lyrics. And what is that woman supposed to be like? Well, it's not enough to be just a plain old cunt - we have to be beautiful and even that's not enough - We've got to be groovy - you know, not uptight, not demanding, not jealous or clinging or strong or smart or anything but loving in a way that never cuts back on a man's freedom. And so women remain the last legitimate form of property that the brothers can share in a communal world. Can't have a tribal gathering without music and dope and beautiful groovy chicks.

For the musicians themselves there is their own special property - groupies. As one groupie put it: "Being a groupie is a full-time gig. Sort of like being a musician... You have two or three girlfriends you hang out with and you stay as high and as intellectually enlightened as a group of musicians. You've got to if you're going to have anything to offer... you are a non-profit call girl, geisha, friend, housekeeper; whatever the musician needs."

This total disregard and disrespect for women is constant in the r rock world and has no exceptions. Not even Janis Joplin, the all time queen of rock. She made her pain evident in all her blues - that's what made them real. And the male rock world made her pay for that vulnerability in countless ways. Since women don't get to play the instruments, it means they're always on stage with nothing to relate to but the microphone, and nothing between them and the audience but their own bodies. So it is not surprising that Janis became an incredible sex object and was related to as a cunt with an outasite voice. Almost everyone even vaguely connected to rock heard malicious stories about how easy she was to fuck. This became part of her legend and no level of stardom could protect her because when you get right down to it she was just a woman.

Because she was at the top and a woman, her success was so threatening to some pig interviewer that he had to hammer her with accusations about who she was sleeping with until he broke her and she cried, saying, "I thought you were my friend."

And Who Could Be Fooling Me? And whoever thought this was all the brothers were offering us when they rapped about the revolution? Why do we stick with it? Women identified with youth culture as the only alternative to our parents' uptight and unhappy way of life. We linked up with rock and never saw how it fucked us over. Partly this was because we had no sense of being women together with other women. Partly this was because it was impossible to think of ourselves as performing as exhibitionists in macho sex roles, so we didn't wonder why there weren't more of us on stage. Partly because we identified with the men and not other women when we heard lyrics that put women down. And a lot because we have been completely cut off from perceiving what and who really are on our side and what and who don't want to see us as whole people.

We have been told until we too believed it that we are crazy and weak and dependent and irrational and frivolous and unattractive and stupid. In culture after culture men have destroyed our minds and fucked over our bodies.

In a world of men, Janis sang our songs. It is time for us to reclaim the Janis Joplins and the Billie Holidays and the Marilyn Monroes that belong to us and have always belonged to us even if we didn't always see it. As Billie Holiday said, "It's the easiest thing in the world to say every broad for herself - saying it and acting that way is one thing that has kept us behind the eight ball where we have been living for years."

There is no reason for us to go back into the alienation and isolation of Woodstock Nation. Not in Woodstock Nation or in any of the other cultures men have forced and will try to force on women. It can't be now. We don't want to force a culture on anyone - we want to make space for every human being to be real in.

I feel awe at our possibilities, wondering where our unhampered feelings can lead us to - what culture, what society, what education, what music and dance, what ways of living will be ours? Our combined energies can change the world.

LIBERATION NEWS SERVICE

MUSIC CITY 7th+ HENNEPIN
NIC-O-LAKE Records
CHICAGO LAKE Records
An expression of lyric thought and musical influences . . . an album of love and concern . . . and contemporary significance. A Song I Heard; Mr. Bainbridge; Wintry Morning/Joanne; Free to Love You; That's What I Like; Elena; Rocky Mountains; (Love Is) Just a Passing Thing; One Last Chance; Eddie; I Have No Time.
Capitol

FOOD FOR THOUGHT

BABY FOOD

It's hard to find decent food for babies unless you make it yourself. Those little jars of store-bought baby food usually contain preservatives, msg, and white sugar or artificial sweetening, besides being made from vegetables grown with chemicals. Cereals and grains, with fresh-cooked vegetables and fresh fruit are better. A good basic baby food is soft rice:

1 cup brown rice
4 cups water

Cook until all the water is absorbed. Rice should be very soft. Older babies with teeth can eat it like this. For younger toothless ones, put the rice through an old-fashioned apple-sauce mill. It comes out like a pudding, easily digested and well-liked by little ones. You can add a bit of steamed vegetables to the rice, or for a special treat boil raisins with the rice and put them through the mill also. It is best, however, to stay away from sweets as much as possible.

Beans are also good cooked until soft and put through a mill. Mix this with rice (3 parts rice to 1 part bean paste or vegetables). Salt should be used sparingly; kids need very little of it. Cornmeal mush, soft oatmeal, and rice cream (recipes on this page) are also good children's food, for breakfast or anytime.

I like to take a jar of home-made baby food along with me when we plan to be away from home at meal-time. Of course, in a pinch you can always do what your grandmother did: chew the food up for your baby.

One of the worst trips the food industry has lured America into is dry packaged cereal for breakfast. It is now pretty common knowledge how lacking in nutrition that is. A couple of weeks ago Hundred Flowers printed a recipe for granola, breakfast of revolutionaries. Here are some more healthy ways to start the day:

OATMEAL

Bring to a boil: 6 cups water
Add: 2 cups oatmeal
Cook until soft but not watery,

stirring occasionally to keep from burning on the bottom. For a chewier variation of oatmeal:

Brown 2 cups oatmeal in an iron skillet. Add 4 Cups hot water and cover skillet to keep steam in. It's done when the water is all absorbed. Toasted seseme seeds, toasted sunflower seeds, or raisins may be added.

MUSH

2 cups cornmeal (for 4 people)
1/2 tsp. salt
6 cups water

Brown the cornmeal in an iron skillet, add salt and water, and cook on low heat until soft (20 to 30 minutes). It can be eaten with honey, or with soy sauce if you'd like to get away from the American sweet-tooth hang-up.

RICE CREAM

2 cups brown rice
1/2 tsp. salt
8 cups water

Toast the rice, grind it to a flour or cornmeal consistency. (Hand grinders can be bought for $10 at Things) Toast again until hot, add salt and 2 cups cold water. Mix well, add more water cup by cup until all 8 are in, then cook 20 to 30 minutes. Delicious with a poached egg and soy sauce.

Wheat flour may be substituted for rice flour to make cream of wheat.

PIROSHKI

This is a great Russian and Polish delicacy, usually served hot as an accompaniment to a hearty soup.

Prepare pie crust (for about four people):
4 cups whole wheat flour
1 tsp. salt
1/2 cup oil
Mix together with your hands, adding water to rolling consistency. Roll it out thin and cut into round pieces three or four inches across.

Saute slivered carrots, onions, cabbage in a tiny bit of oil. Add this and a little salt to boiled brown rice. Put about a tablespoon of this mixture onto each round of pie dough. Fold over the dough into a half circle and press the edges together with a fork.

These little piroshkis may be deep-fried in oil or baked in a 350° oven. Very tasty!

For a healthy and delicious sweet treat, boil raisins and chopped apple together until soft, make into piroshkis and deep-fry or bake. Needs no sugar or honey.

Adapted from Zen Macrobiotic Cooking

What are little girls made of?
Vegies and rice and everything nice.
That's what little girls are made of.

What are little boys made of?
The same thing.

ALL RECIPES BASED ON FOOD AVAILABLE FROM THE PEOPLE'S PANTRY, ANDREW RIVERSIDE CHURCH, AT WHOLESALE PRICES.

bazaar

People who have hand-made articles to sell (clothes, jewelry, pottery, candles, sketches, prints, whatever nice things) are invited to bring their stuff to the Cafe December 14.

Each article should have a tag on it with the price and the name of the creator. You may also wish to bring your own display setup.

Caroline Brown and Mary DuShane will be there to help people who come to buy, and to keep track of tags and money. Or you may stay and do your own selling. The full amount received on each item will go to the person who made it.

If you are into making things and would like to make a little Christmas money, plan to bring your stuff to the Folk Bazaar. You can talk to Caroline at Savran's if you have questions--or you could just let her know what you'll have to sell.

If you aren't into making things but would like to buy beautiful hand-made Christmas presents, come on over to the New Cedar Riverside Cafe at Riverside and 19th ave. S. Monday, December 14th.

★★★

CALENDAR

THIS IS OUR FIRST ATTEMPT AT A CALENDAR. IT IS OBVIOUSLY INCOMPLETE. IF YOU KNOW OF,OR RUN A PLACE THAT SHOULD BE ON THE CALENDAR CALL IT IN BY SUNDAY AT ¢:PM (translated that is 6:pm). the weeks run from thursday to thursday. 721-4556

MUSIC

Northrup Auditorium, U of M
Sun 4:00 Buffy Ste Marie and the Minnesota Orchestra $2.75-$5.50

Guthrie
Sun 7:00 "Dat Feelin" History of Black Music - blues, worksongs, spirituals. Lazy Bill Lucas, Jeff Todd Tilton, Doris Hines, etc.

Catacombs
Tues. 8:00 Bill Harris, free donations accepted

One Groveland
Thurs. Dec 3 - Dean Carr 7:30 folksinger 25¢
Thurs. Dec 10 Sean Blackburn 7:30 folksinger 25¢

Coffeehouse Extempore;
Thursday-9:00 Deaf Dave Doakes hoaky country-western - 25¢
Friday-9:00 Tom Gravelin country jazz - 50¢
Saturday-9:00 Eric Peltoniemi and Leaf River - original folk - 50¢
Sunday-9:00 Hevy Gunz, comedy troope - 50¢
Wednesday-9:00 Elliot &Friends country music 25¢
Thursday-9:00 Mary Elias Original folk - 50¢

Depot:
Thurs. thru Sat, Mon thru Thurs Ned, rock music, no cover
Sun 8:00 & 10:30 James Gang rock music $3.50

New Riverside Cafe
All shows start at 8:30
Thursday- Rocky & Jimmy - guitar & conga drum
Friday- Dean Carr
Saturday- Joyce Everson - guitar & vocals
Sunday- Charlie Rushton - mountain music
Monday- Closed
Tuesday- Open Stage
Wednesday- Sean Blackburn - country
Thursday- Chris Webber - guitar

THEATER

Guthrie
Thurs. thru Sat.,Mon. thru Thurs. "A Play by Alexandr Solzheinetsky $3.20, 4.50, $6.35 8:00PM

Childrens Theatre Co. Sat.& Sun. 11:00 & 2:00 "Little Match Girl" $1.50

Theatre in the Round
Thurs., Fri., & Sat. 8:00 " The Memorandum" $3.00, 2.00 students

Theatre of Involvement
"The Roar of the Greasepaint, the Smell of the Crowd" 8:00, free

Scott Hall U of M
Peer Gynt, 8:00 Thurs, fri sat

DANCE

Minnesota Dance Theatre
8:00 PM Sat. & Sun. $2.00
1:00
$1:00 stut. Music will be Bach - "Bold 'n Brassy, Sweet 'n Sassy, Cool 'n Classy, Ready for Love...." 293.6 by Webern, Caprice by Schubert

ART

Mpls. Institute of Art
Italian 18th Century Art Exhibit
Dec. 2 thru Jan. 10

Coffman Union, U of M
"Minnesota Art Students in Austria 25 young students of art who spent the summer in Austria. free

Brave New Workshop
"Free Love is cheap at any Price"
Thurs. & Fri. - 8:00 Sat. - 8:00 & 10:00, Sun. 8:00, 10:00, 12:00
Tues. thru Thurs. 8:00 $2.75 $2.25 studt.
Improvisation Wed. & Thurs. free

Coffeehouse Extempore
Thurs. thru Sun. 9:00 the "Group" does "Think Once Maybe Twice" $1.00

Film

U. Film Society "The Roundup: Hungary" 7:30 & 9:30 Friday & Saturday, Museum of Natural History

Xanadu Film Festival "Cat and the Canary" 8 & 10 pm Friday 1209 4th St. SE

Piper Film Club "Flash Gordon, Chapter 5, Comedy Review 8 & 10 pm and midnight Friday

Acme Film Society "The 7th Voyage of Sinbad" 8,10, & midnight Friday

Nicholson Hall "Devil Doll" a Tod Browning film. Friday, midnight. On campus at 45 Nicholson Hall

Strike Film Co-op "At Home and Abroad" with Bernadette Devlin leading the working classes in Parliament and the streets Friday and Saturday 9:00 & 10:30 317 Cedar 50¢

BULLETIN BOARD

MASS MEETING: The Cedar-Riverside Policy Board will be talking with University officials. It seems that the "U" has purchased the church building and some rental agreement must be reached between the two parties. The CR-PC Policy Board hopes that terms for a several years' lease can be drawn up at this meeting. A show of numbers will give the policy board more bargaining power. If the center is denied space--services may have to be curtailed or discontinued. IF THE PEOPLE'S CENTER HAS EVER HELPED YOU, WHY DON'T YOU HELP THE CENTER by showing up Thursday nite Dec 3, at 7:30 pm at Andrews Church. 20th and Riverside.

RIDE WANTED to Des Moines and back if possible around Christmas time. Call 333-6935. Can help with money.

Everyone is invited to a natural foods meal to be held at St. Stephen School 2123 Clinton Ave. So. Fri. Dec. 11. Benefit for Garden Community School. Donation of $1 or whatever you can afford. 6:30 P.M.

CHICK with six month old boy needs ride to California Call Joy 336-0929.

STEREO FOR SALE $130 Girard AM/FM Small Cabinet. Separate Speakers Dan at 721-2601

DUDLEY RIGG'S BRAVE NEW WORK SHOP is initiating a pay what you can night every Tuesday. The idea is that anyone who wants to should be able to see our show. This is not to say we're taking to the streets. In our hearts we like to think we are a more expensive option than TV. In other words we'd prefer the donations to be closer to a pack of cigarets than a tootsie roll. But that's just an ego thing. Any donation will do. Showtime is 8 pm. The revue is entitled "Free Love is Cheap at any Price." Tickets will sell at the normal admission price until 7:45 then we'll open tickets for donations until the house is filled. See you at 2605-Hennepin Ave.

Attention!: UNITY,BAMBOO,EASY GREEN, WHITE LIGHTENING, THE LITTER, CROW, U.S.PIPE, AND any and all other North country musicians, Hundred Flowers is in dire need of some bread! We are planning on a benefit for Sunday, December 13th., We'll be trying to contact you but if you read this please contact us at:721-4556. ask for Warren or Dick or Doug.

FREE CLEAN RUG pieces 2ft by 3 ft. 825-9606. 5349-Emerson Ave S. Also Stone Pottery Sale. Nice stuff. Sunday Dec. 13th. Free hot cider and good food rolls. Mike and Mary Collins.5349-Emerson ave so.

BISON ART CORPS will do illustrations &/or Photos for ads, pamphlets, posters and etc. People's prices. We do good stuff. Bison--335-4684.

FARM HOUSE BURNED DOWN. Back in the city and need maternity clothes for about 5' 10". Furniture, dishes, etc. 1311 E. 19th St. Upstairs or call Hundred Flowers at 721-4556.

JOHN JELATES, WHERE ARE YOU? Please contact immediately! Wrote two letters and you haven't answered. I want my engine back. Don't try to rip me off! Tony 336-7402.

SCHOOL OF LIFE invites you to discuss new age leve-in community. Meditation, Yoga, macrobiotics. Encounter Sunday 7 pm at John and Carol's (Hamers). 35 North Grotto. St. paul Apt D. (On corner of Summit.) For information call 224-2203

NEEDED: TWO GIRLS to share Betty Boop's apartment at 26th and Grand Ave. Furnished, all util. pd. $125 rent due Dec. 7th so stop by 2623 Grand Ave, 2nd floor, soon.

Y.E.S. has made available a "feedback line" (3382112) 6-10pm every day for people to call in their impressions on services available to the community. If you've been mistreated, or run into other bummers around town call in. 338-2112.

GOHN BROS. Middlebury, Ind. 46504- A spiffy catalogue. Fine bargins on yard goods, winter warmies, swinging accessories, work clothes and mens hats. All at people prices. The catalogue is written for Amish Communities. Anyone can order. Get yours today.

ONLY $3.59*

BUDDY AND THE JUNIORS/ This album is what Blues is really about! Buddy (Guy) and Juniors Wells and Mance get together and just *improvise: Talkin' Bout Women Obviously; Riffin'; Buddy's Blues; Hoochie Coochie Man; Five Long Years; Rock Me Mama; Ain't No Need*

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